

*reading*

FINNEGANS WAKE

PART ONE:

BLUEST BOOK IN BAILE'S ANNALS

PART TWO:

IDIOGLOSSARY HE INVENTED

READER ♦ DESIGNER:

FRANCES MOTZ BOLDEREFF

CLASSIC NONFICTION LIBRARY  
WOODWARD, PENNSYLVANIA

Copyright 1959 by Frances M. Boldereff

All rights reserved.

Endpapers copyright 1959 by Elmer E. Smith



Acknowledgment is made to The Viking Press, Inc.  
for permission to quote from James Joyce's  
FINNEGANS WAKE, COLLECTED POEMS, LETTERS OF JAMES JOYCE,  
and THE PORTRAIT OF THE ARTIST AS A YOUNG MAN.

Acknowledgment is made to New Directions  
for permission to quote from James Joyce's  
STEPHEN HERO (copyright 1944, 1955).



This book owes its existence to:



The New York Public Library



The Bookshop of Isei Binkin  
252 Fulton Street  
Brooklyn 1, N. Y.



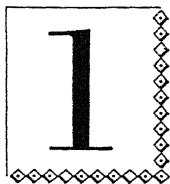
Miss Helen Elizabeth Motz



*for: Harry S. Dale*

*of the educated heart*





*BLUEST*

*book*

*in*

*baile's*

*annals*



## THE POET SPEAKS

JOYCE HAD AN ADMIRATION FOR THE STUDY OF HOMER made by Victor Bérard. He learned from it that out of those dry factual manuals, *periploi*, comparable to the modern nautical guide, Homer spun his *Odyssey* and Bérard has shown in careful analysis of individual passages that Homer, in true Greek fashion, anthropomorphized facts, making what was informative, but unexciting, into the liveliest of realities. Joyce was not slow to take the hint; he has created UROVIVLA, THE SEVENTH CITY OF CHRISTENDOM, or Dublin, out of thousands of minute facts into a city which will endure as long as man reads.

In *Finnegans Wake* he has gone further; he has given us an accurate account of Ireland from her beginning, so that any reader who will trace out the history in Joyce's specific references will end up with a most complete knowledge of Ireland, cen-

tered of course, on Dublin. With a patience which it would not be possible to exaggerate, he has taken minute fact after fact and so woven them together that the life of his people is before one as on a magic cloth, magic, because as one holds it up this way, light falls from it revealing the past and as it is turned in the hand, the same will reveal the present.

Joyce comes of a race which from earliest times has been entranced with the word. There were poets in Ireland long before there were Christians; the poet was the most respected member of the community and very often he and the king were one and the same person. A poet did not acquire his skill haphazardly, nor did he maintain a reputation based on past performances. He told out of his living memory hundreds of poems glorifying the deeds of his ancestors and he composed for the delight of his contemporaries, poems in praise of the deeds of living companions. His power had to be proven—he had to sing so well that he could completely sway his audience, to laughter, to tears, to courage, to anger, to rest, whatever was called for.

Now out of the many special privileges which poets enjoyed in the early days of Ireland, privileges such as tax exemption, freedom from serving in an army and the exceedingly generous gifts of land, cattle, jewelry, boats, swords and so on which were bestowed on them as by right, and by their frequent employment as judges in the arbitration of difficult cases, the poet came to look on himself in a way to

thing accidental, or personal, it was the visible sign of an inner reality—he formed with those of like ability, the most important element in the complete life of his community.

There are many stories which reveal quite clearly that kings were sometimes weary of these arrogant demanding guests, but all efforts to dislodge them from their position proved futile until the rise of the monastic schools, reflecting in their existence the increasing power of the Christian church, shifted somewhat the balance.

But however it shifted and altered there has never been a time in Ireland when the life of the Irish was not contained in words; it could be in the eloquence of a Daniel O'Connell or in the moving words of a Robert Emmet, but incorporated in all acts and emotions of the Irish, at its heart, was and is, the love of the word. It is the fuel at the center of the flame.

When Joyce was a student at the National University, he published an essay on James Clarence Mangan, a poet then recently dead, whose life and work were in doubtful celebrity because of the tortured and dissolute life Mangan had led. Joyce grasped the reality of Mangan's achievement and in words of unmistakable reverence, revealed not only the permanence of Mangan's writing, but defined in condensed, passionate language, what are the necessary functions of a poet.

The portion of his speech which is thus general, I quote below as the most excellent possible introduction to *Reading Finnegans Wake*, since it states in the soberest of terms the job a poet undertakes. This speech has been referred to as "the exuberant speech of youth" and the implication drawn that Joyce outgrew such youthful posturings. Nothing could be further from the truth. The language which ignorance has designated as flowery and exuberant is actually quoted verbatim from a poet he understood, William Blake, and from one he loved, Percy Bysshe Shelley. The more important of the two, the quotation from Blake, pinpoints a fact as hard and real as the mineral core at the center of our planet. It sounds exuberant because of its intense condensation.

Every word in this speech is precise. Joyce meant it as a statement of his credo. And *Finnegans Wake* is the concretion of that credo.

CERTAINLY HE IS WISER WHO ACCUSES NO MAN OF ACTING UNJUSTLY TOWARDS HIM, SEEING THAT WHAT IS CALLED INJUSTICE IS NEVER SO, BUT IS AN ASPECT OF JUSTICE, YET THEY WHO THINK THAT SUCH A TERRIBLE TALE IS THE FIGMENT OF A DISORDERED BRAIN DO NOT KNOW HOW KEENLY A SENSITIVE BOY SUFFERS FROM CONTACT WITH A GROSS NATURE.

\* \* \* \*

FINALLY, IT MUST BE ASKED CONCERNING EVERY ARTIST HOW HE IS IN RELATION TO THE HIGHEST



KNOWLEDGE AND TO THOSE LAWS WHICH DO NOT TAKE HOLIDAY BECAUSE MEN AND TIMES FORGET THEM.

\* \* \* \*

POETRY, EVEN WHEN APPARENTLY MOST FANTASTIC IS ALWAYS A REVOLT AGAINST ARTIFICE, A REVOLT IN A SENSE, AGAINST ACTUALITY. IT SPEAKS OF WHAT SEEMS FANTASTIC AND UNREAL TO THOSE WHO HAVE LOST THE SIMPLE INTUITIONS WHICH ARE THE TESTS OF REALITY; AND, AS IT IS OFTEN FOUND AT WAR WITH ITS AGE, SO IT MAKES NO ACCOUNT OF HISTORY, WHICH IS FABLED BY THE DAUGHTERS OF MEMORY, BUT SETS STORE BY EVERY TIME LESS THAN THE PULSATION OF AN ARTERY, THE TIME IN WHICH ITS INTUITIONS START FORTH, HOLDING IT EQUAL IN ITS PERIOD AND VALUE TO SIX THOUSAND YEARS. NO DOUBT THEY ARE ONLY MEN OF LETTERS WHO INSIST ON THE SUCCESSION OF THE AGES, AND HISTORY OR THE DENIAL OF REALITY, FOR THEY ARE TWO NAMES FOR ONE THING, MAY BE SAID TO BE THAT WHICH DECEIVES THE WHOLE WORLD. IN THIS, AS IN MUCH ELSE, MANGAN IS THE TYPE OF HIS RACE. HISTORY ENCLOSSES HIM SO STRAITLY THAT EVEN HIS FIERY MOMENTS DO NOT SET HIM FREE FROM IT. HE, TOO, CRIES OUT, IN HIS LIFE AND IN HIS MOURNFUL VERSES, AGAINST THE INJUSTICE OF DESPOILERS, BUT NEVER LAMENTS A DEEPER LOSS THAN THE LOSS OF PLAIDS AND ORNAMENTS. HE INHERITS THE LATEST AND WORST PART OF A LEGEND UPON WHICH THE LINE HAS NEVER BEEN DRAWN OUT AND WHICH

DIVIDES AGAINST ITSELF AS IT MOVES DOWN THE CYCLES. AND BECAUSE THIS TRADITION IS SO MUCH WITH HIM HE HAS ACCEPTED IT WITH ALL ITS GRIEFS AND FAILURES AND HAS NOT KNOWN HOW TO CHANGE IT, AS THE STRONG SPIRIT KNOWS, AND SO WOULD BEQUEATH IT; THE POET WHO HURLS HIS ANGER AGAINST TYRANTS WOULD ESTABLISH UPON THE FUTURE AN INTIMATE AND FAR MORE CRUEL TYRANNY. IN THE FINAL VIEW THE FIGURE WHICH HE WORSHIPS IS SEEN TO BE AN ABJECT QUEEN UPON WHOM, BECAUSE OF THE BLOODY CRIMES THAT SHE HAS DONE AND OF THOSE AS BLOODY THAT WERE DONE TO HER, MADNESS IS COME AND DEATH IS COMING, BUT WHO WILL NOT BELIEVE THAT SHE IS NEAR TO DIE AND REMEMBERS ONLY THE RUMOUR OF VOICES CHALLENGING HER SACRED GARDENS AND HER FAIR TALL FLOWERS THAT HAVE BECOME THE FOOD OF BOARS. NOVALIS SAID OF LOVE THAT IT IS THE AMEN OF THE UNIVERSE AND MANGAN CAN TELL OF THE BEAUTY OF HATE; AND PURE HATE IS AS EXCELLENT AS PURE LOVE. AN EAGER SPIRIT WOULD CAST DOWN WITH VIOLENCE THE HIGH TRADITIONS OF MANGAN'S RACE—LOVE OF SORROW FOR THE SAKE OF SORROW AND DESPAIR AND FEARFUL MENACES—BUT WHERE THEIR VOICE IS A SUPREME ENTREATY TO BE BORNE WITH FORBEARANCE SEEMS ONLY A LITTLE GRACE; AND WHAT IS SO COURTEOUS AND SO PATIENT AS A GREAT FAITH?

EVERY AGE MUST LOOK FOR ITS SANCTION TO ITS POETRY AND PHILOSOPHY, FOR IN THESE THE HUMAN MIND, AS IT LOOKS BACKWARD OR FORWARD,

*viii*

ATTAINS TO AN ETERNAL STATE. THE PHILOSOPHIC MIND INCLINES ALWAYS TO AN ELABORATE LIFE—BUT THE LIFE OF THE POET IS INTENSE—THE LIFE OF BLAKE OR DANTE TAKING INTO ITS CENTRE THE LIFE THAT SURROUNDS IT AND FLINGING IT ABROAD AGAIN AMID PLANETARY MUSIC. WITH MANGAN A NARROW AND HYSTERICAL NATIONALITY RECEIVES A LAST JUSTIFICATION, FOR WHEN THIS FEEBLE-BODIED FIGURE DEPARTS DUSK BEGINS TO VEIL THE TRAIN OF THE GODS, AND HE WHO LISTENS MAY HEAR THEIR FOOTSTEPS LEAVING THE WORLD. BUT THE ANCIENT GODS, WHO ARE VISIONS OF THE DIVINE NAMES, DIE AND COME TO LIFE MANY TIMES, AND, THOUGH THERE IS DUSK ABOUT THEIR FEET AND DARKNESS IN THEIR INDIFFERENT EYES, THE MIRACLE OF LIGHT IS RENEWED ETERNALLY IN THE IMAGINATIVE SOUL. WHEN THE STERILE AND TREACHEROUS ORDER IS BROKEN UP, A VOICE OR A HOST OF VOICES IS HEARD SINGING, A LITTLE FAINTLY AT FIRST, OF A SERENE SPIRIT WHICH ENTERS WOODS AND CITIES AND THE HEARTS OF MEN, AND OF THE LIFE OF EARTH, DET DEJLIGE VIDUNDERLIGE JORDLIV DIT GAADEFULDE JORDLIV—BEAUTIFUL, ALLURING, MYSTERIOUS.

BEAUTY, THE SPLENDOUR OF TRUTH, IS A GRACIOUS PRESENCE WHEN THE IMAGINATION CONTEMPLATES INTENSELY THE TRUTH OF ITS OWN BEING OR THE VISIBLE WORLD, AND THE SPIRIT WHICH PROCEEDS OUT OF TRUTH AND BEAUTY IS THE HOLY SPIRIT OF JOY. THESE ARE REALITIES AND THESE ALONE GIVE AND SUSTAIN LIFE. AS OFTEN AS HUMAN

FEAR AND CRUELTY, THAT WICKED MONSTER BEGOTTEN BY LUXURY, ARE IN LEAGUE TO MAKE LIFE IGNOBLE AND SULLEN AND TO SPEAK EVIL OF DEATH THE TIME IS COME WHEREIN A MAN OF TIMID COURAGE SEIZES THE KEYS OF HELL AND OF DEATH, AND FLINGS THEM FAR OUT INTO THE ABYSS, PROCLAIMING THE PRAISE OF LIFE WHICH THE ABIDING SPLENDOR OF TRUTH MAY SANCTIFY, AND OF DEATH, THE MOST BEAUTIFUL FORM OF LIFE. IN THOSE VAST COURSES WHICH ENFOLD US AND IN THAT GREAT MEMORY WHICH IS GREATER AND MORE GENEROUS THAN OUR MEMORY, NO LIFE, NO MOMENT OF EXALTATION IS EVER LOST: AND ALL THOSE WHO HAVE WRITTEN NOBLY HAVE NOT WRITTEN IN VAIN, THOUGH THE DESPERATE AND WEARY HAVE NEVER HEARD THE SILVER LAUGHTER OF WISDOM. NAY, SHALL NOT SUCH AS THESE HAVE PART, BECAUSE OF THAT HIGH, ORIGINAL PURPOSE WHICH REMEMBERING PAINFULLY OR BY WAY OF PROPHECY THEY WOULD MAKE CLEAR, IN THE CONTINUAL AFFIRMATION OF THE SPIRIT?

*And had known how to change it, as the strong spirit knows.*

That is it.

Joyce set himself the task of writing the greatest poem about his country that had ever been written of any land, including Greece; he set himself an ideal which comprised the formal requirements of the greatest ollave and he wished to be judged by these predecessors as having surpassed them—it was the light in their dead eyes which he longed to see glow in admiration, not because he spurned admiration from the living, but because he knew that none among the living had the poetic power to evaluate his poem on the formal basis he desired to be judged upon. In the days of the ollave, the carefully trained poet contested among many for his place as supreme poet; there is more than one ancient tale which relates how the ollave almost had his place snatched from him by an ardent and equally-well-trained competitor. In Joyce's day these conditions had passed, so that we are unlikely today to include in our thinking about poets, the formal scholarly achievements which were necessarily attained in ancient times. This concern with technique and formal definite requirements is a strong trait of early Irish poetry, as will be demonstrated in the chapter to follow.

There is not a single page of *Finnegans Wake* which does not contain a direct reference to Ireland—on each page are scattered references to her history, her geography, her ethnography and her literature. Every battle he refers to, in whatever country fought, was a battle in which Irish soldiers played

an important role and in a war about which the Irish people had strong emotions. It is the most intensely national poem in existence and the exile, James Joyce, *wild goose* par excellence, loved his mother Erin as she has not ever before been loved—he was not willing to accept any of the obvious steps to her furtherance because he did not believe in their efficacy—his great mind and heart forbade him to look to Ireland's future as being imbedded in the progress of the study of Gaelic, in the rise of an Irish theatre or in the stay-at-home, accept-land-and-faith attitude of his fellow students and their elders. He loved Ireland as most men love a woman—not for what she was, but for the intense emotion she generated in his breast—he was saturated with every wrong, enamoured of her achievements and above all, longing that the fierce beautiful thing she had never lost, never put out for sale, never given a name to—the achievement which could not be measured nor even praised—her fire of being like to none other land that is or had been—this ungraspable reality—he wished to frame and hold for our inspection in a living context which would so endure that her fame might go on forever. He succeeded.

APRIL 14. JOHN ALPHONSUS MULRENNAN HAS JUST RETURNED FROM THE WEST OF IRELAND. EUROPEAN AND ASIATIC PAPERS PLEASE COPY. HE TOLD US HE MET AN OLD MAN THERE IN A MOUNTAIN CABIN. OLD MAN HAD RED EYES AND SHORT PIPE. OLD MAN

SPOKE IRISH. MULRENNAN SPOKE IRISH. THEN OLD MAN AND MULRENNAN SPOKE ENGLISH. MULRENNAN SPOKE TO HIM ABOUT UNIVERSE AND STARS. OLD MAN SAT, LISTENED, SMOKED, SPAT. THEN SAID:

AH, THERE MUST BE TERRIBLE QUEER CREATURES AT THE LATTER END OF THE WORLD.

I FEAR HIM. I FEAR HIS REDRIMMED HORN EYES. IT IS WITH HIM I MUST STRUGGLE ALL THROUGH THIS NIGHT TILL DAY COME, TILL HE OR I LIE DEAD, GRIPPING HIM BY THE SINEWY THROAT TILL . . . TILL WHAT? TILL HE YIELD TO ME? NO. I MEAN HIM NO HARM. *The Portrait of the Artist as a Young Man*, (Viking Press, Compass edition, p. 252).

What old man?

He whom the Gaelic League had formed in their sentimentality as the image of Ireland—an old, white-haired man, speaking Gaedhlic, unlettered, provincial, superstitious and backward-glancing.

Joyce had never been one to nurse a sentimentality. His every fibre rejected it, nor would he boast of his love nor describe his plans for Her. He perceived what was necessary to give life to Banba and because he knew with the certainty of a poet, he refused to turn aside from his path, even though it cost him the good will of all of his companions and the silent, envious, sultry dislike of those to whom he was but casually related. He would not participate in nonsense, nor would he explain

that the nonsense was harmful. He saw clearly to what a pass the narrow, sentimental way of the Gaelic League would lead his country—all he could *do* was to create and to put his creation out in the universe to bide its time. He may or may not have created a conscience for his country, but whatever use Ireland is prepared to make of his achievement, we of the West whom he names with love—the American in the sense Blake spoke the name, “America”, of whatever land we may come, are prepared to accept from him our task, we in whom he has planted the classic spirit, and loving what is truly Irish as Joyce loved it, we can hope with him, “Erin go bragh”.

ALL DAY I HEAR THE NOISE OF WATERS  
MAKING MOAN,  
SAD AS THE SEA-BIRD IS, WHEN GOING  
FORTH ALONE,  
HE HEARS THE WINDS CRY TO THE WATERS'  
MONOTONE.  
THE GREY WINDS, THE COLD WINDS ARE BLOWING  
WHERE I GO.  
I HEAR THE NOISE OF MANY WATERS  
FAR BELOW.  
ALL DAY, ALL NIGHT, I HEAR THEM FLOWING  
TO AND FRO.

*Collected Poems*, p. 43, (Viking, Compass edition).



## CHAPTER ONE

---

### THE OLLAVE



HE THOUGHT, IN AN ASSISAN MOOD, THAT THESE MEN MIGHT BE NEARER TO HIS PURPOSE THAN OTHERS; AND ONE EVENING WHILE TALKING WITH A CAPUCHIN, HE HAD OVER AND OVER TO RESTRAIN AN IMPULSE WHICH URGED HIM TO TAKE THE PRIEST BY THE ARM, LEAD HIM UP AND DOWN THE CHAPEL-YARD AND DELIVER HIMSELF BOLDLY OF THE WHOLE STORY OF *The Tables of the Law*, EVERY WORD OF WHICH HE REMEMBERED. *Stephen Hero*, p. 177, (New Directions).

I regard this sentence of Joyce's with some chagrin, for I wonder how I can have read it often and not have seen it. It contains the key for which I have been searching, with which to unlock *Finnegans Wake* and although Richard Blackmur mentioned this story written by William Butler Yeats in a

lecture he gave some years ago on *Ulysses*, until very recently the statement escaped my attention. I try to defend myself by reflecting that readers never read all of what an author has written and of the small portion they do read, very little is comprehended exactly.

This sentence contains the key to the method of *Finnegans Wake* and leads us to a knowledge of its contents. The questions which are asked me over and over again are, "Why did Joyce write the way he did?" "Why did he make his book so difficult that no one can read it?" How can he be a great writer if no one understands him?" The simple answer to these questions is that Joyce was an Irishman, writing in a method established a thousand years before his birth in Ireland and he has as a poet the characteristics of the land of his birth, the only subject about which he has written. As we do not quarrel with Homer for being Greek, let us put aside our annoyance at Joyce for being Irish and examine into the literature of his country to find there the clues to explain his method. The first thing to observe in the sentence we have quoted is that he wanted to recite it aloud and that he remembered every word of it. The ability to remember every word of it may not particularly impress us because television programs have familiarised us with persons who have astounding photographic memories. The resemblance to Joyce's ability is a false one, as Joyce did not have a photographic memory; what he had was the inborn trait of a highly developed specialist, known in ancient Ireland as an ollave. That he so regarded himself is stated several times in *Finnegans Wake*.

Long before the advent of Christianity in Ireland

there was a profound respect for the poet. In the social structure of pagan times he held the foremost place. The great body of the people could neither read nor write. Yet they were not uneducated; they had an education of another kind—reciting poetry, historic tales and legends, or listening to recitation—in which all people, high and low, took delight. This was true education, a real exercise for the intellect and a refined enjoyment.

There were schools in Ireland before Christianity which were carried on by druids. After the general spread of Christianity, while monastic schools were growing up everywhere through the country, the old schools still held their ground, taught now by Christians, ollaves or doctors, laymen, who were the representatives of the druid teachers of old times.

At the meeting at Drumkeet, A.D. 574, the system of secular education was reorganized. The scheme, which is described in some detail by Keating from old authorities whose works are now lost to us, was devised by the ard-ollave or chief poet of all Ireland, Dallan Foryaill, the author of the *Amra*, or *Elegy on St. Columkille*. There was to be a chief school or college for each of the five provinces and under these a number of minor colleges, one in each *tuath*. They were all endowed with lands and those persons who needed it should get free education in them. The heads of these schools were the ollaves of poetry and literature, all laymen. A lay college generally comprised three distinct schools, held in three different houses near each other: a custom that came down from pagan times. We are told that Cormac Mac Art, King of Ireland from A.D. 254 to 277 (see glossary, p. 54) founded three schools at Tara (see glossary,

p. 248), one for the study of military science, one for law, and one for general literature. St. Bricin's College, founded in the seventh century, comprised one school for law, one for classics, and one for poetry and general Gaelic learning, each school under a head professor. And as late as the fifteenth century we find that the O'Clerys of Donegal (see glossary, p. 105) kept three schools, namely, one for literature, one for history and one for poetry.

In both the ecclesiastical and the secular schools there were seven degrees for the students. Both schemes are set forth in the Brehon Laws (see glossary, p. 31), the grades in the lay schools are described in a tract known as the *Small Primer* (read P. W. Joyce, *Social History of Ancient Ireland*), but there is much more information in the Book of the Ollaves contained in the *Book of Ballymote* where the arrangements are described in some detail. This tract gives the length of the whole course for the seven lay degrees as twelve years, which includes one year for preliminary, or elementary work and then describes the work for each year. The entire system as described by the ancient authorities and condensed by P. W. Joyce in his *Social History of Ancient Ireland* can be summarized as follows for the Bardic Schools.

FIRST YEAR	a. <i>Ollaire</i> b. <i>Taman</i> c. <i>Drisac</i>	} The students with these designations were engaged in elementary work, corresponding to what we find in our Elementary schools.  COURSE OF STUDY: 50 Oghams or Alphabets: Elementary grammar: 20 tales, of which the <i>Ol-</i>
------------	--	--

*laire* had 7, the *Taman* 3 more and the *Drisac* 10 more, or an equivalent of 20.

SECOND YEAR      *Fochluc*      His art is slender because of his youth, like a sprig of *fochlocan* or brooklime, hence the name.

COURSE OF STUDY: 50 Oghams along with the 50 of the *Drisac*; 6 easy lessons in Philosophy; certain specified poems; 30 Tales, ie., 10 in addition to the 20 of the *Drisac*. (It is the same all through, the number of tales required for each grade includes those of the preceding grade.)

THIRD YEAR      *MacFuirmid*      So called because he 'is set' (*fuirmithir*) to learn an art from his boyhood.

COURSE OF STUDY: 50 Oghams more than the *Fochluc* (150 altogether): six minor lessons of Philosophy: Diphthongal Combinations (as part of Grammar): certain specified poems: 40 Tales.

FOURTH YEAR      *Dos*      From his familiarity to a *dos*, ie., a bush or young tree.

COURSE OF STUDY: The Laws of the Priveleged Classes, *Bretha*

*Nemed*: 20 poems of the type called *Eman*: 50 Tales. (All of this was written in the form of poetry, including the law tracts.)

FIFTH YEAR

*Cli* "Which means a *cleith* or pillar, and as the pillar is strong and straight, elevates and is elevated, protects and is protected, and is powerful from floor to ridge, so with the man of this grade: his art is powerful, his judgment is straight: he elevates his dignity above those below him."

COURSE OF STUDY: The secret language of the poets (an abstruse kind of composition): 48 poems of the type called *Nath*: 70 or 80 Tales.

SEVENTH, EIGHTH

AND

NINTH YEARS

*Anruth* Which means "noble stream" (from *an*, noble, and *sruth*, a stream), that is to say, a stream of pleasing praise issuing from him and a stream of wealth to him (in payments and presents for his poetry and learning).

SEVENTH YEAR COURSE OF STUDY: Miscellanies or Collections assigned to the

*Sai* or Professor: the laws of Bardism, i.e., the special style of Bardic poetry.

EIGHTH YEAR COURSE OF STUDY: Prosody (a very complicated study): Glosses, i.e., the meaning of obsolete and obscure Gaelic words: *Imbas Forosnai*, *Teinm Laegda*, and *Dichetal do chennaib: Dinnsenchus* or Historical Topography of Ireland.

In *Cormac's Glossary* the three rites with the above names are mentioned as rendering a poet (*fili*) prophetic. *Imbas Forosnai*, 'illumination, between the hands' was so called because it discovers everything which the poet wishes and which he desires to manifest. The *Glossary* describes the manner of performing the rite: "The poet chewed a piece of flesh of a red pig or of a dog or of a cat, and then placing it on a flagstone, pronounced an incantation over it and offered it to idol-gods, then he calls his idol-gods to him, but finds them not on the morrow; and he pro-

nounces incantations on his two palms and calls again unto him his idol-gods, that his sleep may not be disturbed; and he lays his two palms on his two cheeks and falls asleep: and he is watched in order that no one may disturb him." During his sleep the future events were revealed to him and he wakened up with a full knowledge of them. According to the *Glossary*, the rite was called *imb*, from *Bas*, the palm of the hand.

The *Teimm Laegda* was used for a like purpose, but a different kind of offering was made in the one from the other. St. Patrick is supposed to have abolished both rites, because they required offerings made to idols or demons, but he permitted the *Dichetal do chernaib* because it is not necessary in it to make any offerings to demons. This *Dichetal do chernaib* was the utterance of an extempore prophecy or poem without any previous rite. It seems to have been accomplished



with the aid of a harmless mnemonic contrivance in which the fingers played a principal part and by which the poet was enabled to pour forth his verses extemporaneously.

NINTH YEAR COURSE OF STUDY. A certain specified number of each of those compositions called *Sennat*, *Luasca*, *Nena*, *Eochraid*, *Sruith* and *Duili Feda*. To master 175 Tales during the three years, ie., 105 in addition to those of the *Cli*.

TENTH, ELEVENTH  
AND

TWELFTH YEARS *Ollave* He has three designations: *Eces*, or man of learning, *File*, or poet: and *Ollave*, or doctor. The *Ollave* of wisdom or learning teaches the four departments of *Filidecht* or knowledge, without ignorance in them.

TENTH YEAR COURSE OF STUDY: A further number of these compositions studied in the ninth year.

ELEVENTH YEAR COURSE OF STUDY: 100 of the kind of composition called *Anamuin*, which was composed only by an *Ollave*.

TWELFTH YEAR    COURSE OF STUDY: 120 *Cetals* or  
Orations: the Four Arts of  
Poetry.

During the three years he had  
to master 175 Tales along with  
the 175 of the *Anruth*, which is  
350 Tales altogether.

At the end of the twelfth year,  
if the candidate acquitted him-  
self satisfactorily, he became an  
*Ollave*.

That one who successfully became an Ollave had a memory which was trained to a capacity exceeding anything demanded in any department of learning today can be easily seen and equally apparent is it that Joyce, looking upon himself as one contesting for this title, would master the ability to "remember every word of it" as a matter of course. It was this inherited ability which he fostered by practice that enabled him to write *Finnegans Wake*, since it is attested to by those near him during his lifetime that he could call up at will any part of it, knowing in exact detail where such and such words were to be found, an ability born out by an examination of the finely woven texture of *Finnegans Wake*, interwoven so intricately as to imply on his part a memory constant throughout its composition of its minutest parts. He further exhibited his remarkable powers of memory by reciting his *Anna Livia Plurabelle* in a recorded recitation entirely without written aid or prompting.

But these bare bones of what the ollave was expected

to learn in his twelve years of training do little to convey the sense of how intricate and difficult his learning was and how manifold his poetic accomplishments.

As in many countries in early times, in Ireland also, histories, biographies, laws, genealogies were written in verse and recited. The classification and laws of Irish versification were probably the most complicated that were ever invented, indicating on the part of the Irish people a special sensitivity to combinations of sounds. There are in Irish three principal kinds of verse. Of the first kind, which is called 'Direct Metre' there are five types, all equally complicated. The first of these required the observance of the following rules:

1. Each stanza to consist of four lines making a complete thought.
2. In each line there must be seven syllables.
3. Alliteration was required in the two principal words of each line.
4. The lines must rhyme, the rhymes being greatly varied and occurring often.
5. The last word of the second line must have one syllable more than the last word of the first line and a like relation between the last words of the fourth and third lines.

In Irish poetry of all kinds the rhymes were very frequent, occurring not only at the ends of lines, but also within them, once, twice or even three times. The rhymes were either between vowels, ie., assonances, or between consonants. For this last purpose the consonants were divided

into six classes, soft, hard, rough, strong, light and 'the queen', ie., the letter 's' which formed the sixth class; the letters of each of the first five corresponding and rhyming with each other, but not with those of any other class. One-syllable, two-syllable and three-syllable rhymes were used.

Of each principal kind or measure of verse there were many divisions and sub-divisions, comprising altogether several hundred different metrical varieties, all instantly distinguishable by the trained ear of poet and audience. There were seven grades of poet, the lowest class of which were called Bards, and even of Bards there were a number of grades. Each of the grades of all poets and bards had certain metres allotted to them and each individual was allowed to compose only in his own special measure or in those belonging to the inferior grades, but he was not permitted to compose in the measure of any grade above him. No poetry of any European language, ancient or modern, can compare with that of Irish for richness of melody.

In Joyce's early childhood and youth the work of the great German scholars and the work of eminent lay Irishmen, like O'Donovan, Eugene O'Curry, Sir Samuel Ferguson, Standish O'Grady, Douglas Hyde and Dr. Whitley Stokes brought before the Irish people translations of the works of very ancient Irish poets, and while immense work remains to be done, the atmosphere of newly discovered riches in the past of his own country must have broken over the consciousness of a gifted child and student like Joyce with the wonder and excitement running through Europe when Columbus led his captive American natives, bearing gold and pearls, to his Queen.

I want to turn aside now to examine the work of a very great scholar. Professor Kuno Meyer, as regards fifth century learning in Ireland in order further to impress on the reader the complicated, highly artificial and melodically wealthy structure of early Irish poetry.

The fifty years which preceded the birth of Joyce were years of Ireland's becoming conscious of herself, her great artistic, historical and literary past. It became known both at home and in Europe that Ireland had played a predominant role in the transmission of letters during the seventh and following centuries. Many of Europe's greatest schools were founded by Irish scholars and the early great philosopher, John Scotus Erigena, bears in his name the testimony to his birth, which translated means, John the Scot (early designation for dwellers in Ireland), born in Erin. But neither the way in which letters first reached the country nor the causes which united to bring about the flowering of classical learning, so suddenly confronting our eyes at the close of the sixth century, have been made clear.

There were scholars both in Ireland and in Europe who emphasized the fact that this efflorescence of learning could not have been the results of the labors of her famous saint, the patrician whose name signifies his father's nobility. "Patrick" being a name of the same Latin origin and identity as the English word "patrician", and although Patrick was captured and enslaved in his earliest youth by a powerful Irish chieftain, it is important to remember that he was related to a family of the Roman governing class then residing in Albion. And with noble veracity St. Patrick has lamented in his own *Confessions* his rusticities, his lack of ability to write

well in Latin, much as the famed Gregory of Tours, whose *History of the Franks* is one of our important sourcebooks, berated his own, similar, deficiency. Both wrote in a Latin full of ineptitudes and crudity, which is uneven and in places, ungrammatical. It is of the greatest unlikelihood, therefore, that we can look to either St. Patrick or to those men who came as missionaries, who worked with him in Ireland, for the origin of that immense culture which from the written record we can today prove included the study of *Plautus*, *Horace*, *Ovid*, *Persius*, *Sallust* and the greatest Greeks and covered a range of studies from astronomy and mathematics and geography to writing, metrics, grammar and oratory.

Kuno Meyer makes it clear that judging from the facts as they can be ascertained, it must be in the fifth century at the latest that the foundations of this learning were introduced in those monastery-school communities, perhaps the most beautiful associations of men ever to have been established in our world, which soon made Ireland the focal point of learning for all the then civilized world, bringing to her shores as students princes and more humble scholars from lands as far away as Greece and Turkey. Within a generation or two from Patrick's death, there sprang up the College of St. Columba, Clonmacnoise, Armagh, Bangor, Darrow, Cashel, Ratisbon, those famous schools founded by Irishmen, who must have received their own training in Ireland and during the lifetime of St. Patrick, or shortly thereafter. Where did they receive this training? And who taught them? It has been proven by the well known German authority, Dr. Zimmer, that neither on the continent nor in Britain were there existing at this time schools which could have trained

such excellent and well-stocked minds. When we rehearse the Greek authors with whom they were familiar, we can not but wonder where the books came from which they must have had available for study.

The problem has received an answer in the researches of Zimmer who found the period of the Dark Ages intensely absorbing, to the study of which he bent his best efforts in the latter years of his life. He came to occupy himself quite closely with the question, the answer to which bears so largely on the part Ireland played in this world, everywhere else "dark", but which was in Ireland so illuminated. Dr. Zimmer, among other subjects, studied the influence of the writings of the Gaulish grammarian, Virgilius Maro. This is a man whose works had been before Zimmer neglected almost entirely, not only himself and his work, but the place and the century wherein he was placed. While some scholars put him as late as the ninth century, none placed him earlier than the end of the sixth. Zimmer proved that he lived in the fifth century and he showed furthermore that the works of Virgilius were well-known in Ireland and that his absurd theories as to the twelve different kinds of Latin, arrived at by clipping words, turning them upside down, adding or inserting syllables, were imitated by Irish scholars. Not only imitated, but continued, for Dr. Kuno Meyer and John Sampson have tracked down as Irish in origin a jargon still spoken in the streets of Dublin, called *Sheltz*, which has as its source this practice set in vogue by Virgilius.

There was uncovered by the Latinist, Lucian Muller, a twelfth century manuscript from Leyden which was a glossary of Latin words which contained the following illumi-

nating information, thrown in apparently without comment from a fuller source which he failed to trace.

“The Huns, who were infamously begotten, ie., by demons, after they had found their way by the guidance of a hind through the Maeotic marshes, invaded the Goths, whom they terrified exceedingly by their unexpectedly awful appearance. And thanks to them, the depopulation of the entire Empire commenced, which was completed by the Huns and Vandals and Goths and Alans, owing to whose devastation all the learned men on this side of the sea fled away, and in transmarine parts, ie., in Hiberia and wherever they betook themselves, brought about a very great advance of learning to the inhabitants of those regions.”

Zimmer has established this quotation in the glossary as having been first written not later than the sixth century in the west of Gaul. It is written in a Latin which proves the author to have been of a Romance-speaking nationality. One of its phrases was lifted from a known writer of circa 550 and the entire tenor of this sentence makes it probable that it was written at approximately this same time. After the Huns, who first appeared in Gaul early in the fifth century, came the Vandals and Alans, who overran Western Gaul on their way to Spain between 406 and 409; lastly came the Visigoths who founded their Kingdom of Toulouse in 418. So the exodus of Gaulish scholars must be placed in the first and second decades of that century, an exodus evidently on a large scale, to Hibernia beyond the sea. The concluding part of the sentence on the great advance in learning accruing to



the Irish from the settlement of these professors among them, must have been written at a time when the fame of Ireland as a place of classical studies was well known.

This provides us with an explanation at once plausible and illuminating, for it takes the mystery out of where such learning arose, and as we examine further, illustrates those immediate, and interesting to our study of Joyce, effects it had upon the arts of language both spoken and written, as then developed in Ireland. If we wish to understand what proceeded at that time we must ask ourselves how it came about that these professors chose to flee to Ireland rather than to some nearer and easier to reach haven. The fact that it was difficult to reach may have been a contributing factor, for it meant that the very difficulty of access made Ireland unlikely to suffer from a like invasion. However, we suspect other causes. Professors then as now are apt to regard as first among qualifications in the choice of a land of exile, access to books and the life of scholars. Ireland was not exactly "off the map". She had had commercial contacts with Gaul with some regularity, centuries before the fifth. The Irish were integral parts of the Celtic world and her legends as given by Geoffrey Keating, that she was at the earliest times descended from Minoans of the island of Crete, may very likely be established by the archaeologists tomorrow as fact, since her intimate contact with the Greek world is provable by numismatics as well as by similarity in certain weapons and war-time head-gear and in methods of tomb-building.

It was a Celtic country to which these Gaulish fugitives came, inhabited by a kindred people of similar temper

and character, speaking a closely related language. Nor were these Gauls the first of their nation to come to Ireland. Apart from the traders, there were men from Gaul serving under Irish kings as mercenaries in the start of the Christian era. And we know that there were Irishmen on the continent, most famous of whom was Pelagius the heretic, mentioned by Joyce in *Finnegans Wake*, he who held that there was no original sin and that it was possible for man, with the help of God, to be good, if he so willed and desired.

It is believed that the grammarian Virgilius was to a certain extent acquainted with Irish speech. Either he himself emigrated to Ireland or he knew Irishmen on the continent, because he remarks that the Irish both in speaking and writing place the verb first in the sentence, while in Latin the noun comes first.

From what we can learn by the researches of modern scholars these professors from Gaul must have felt certain of a friendly and hospitable reception and of being able to live in civilised surroundings with the amenities of life as then prevailing, provided for them. The picture of civility and courteous hospitality which comes through works of the early centuries in Ireland, now translated, gives us a picture we feel sure must have been tempting to anyone fleeing brutality. No more generous and hospitable people has ever lived than the Irish and nature's gifts had given her a soil which made her prosperous in those times. This richness was passed on to the communities of scholars and saints without instruction as to its disposal, so that student and professor alike could dwell in these communities free of charge and without fear. Since a regular trading service between the

mouths of the Loire and Garonne rivers and the south and east coast of Ireland had been in existence for some time, what more natural than to assume these escaping scholars as having crossed over in the vessels employed in this trade?

Kuno Meyer has this to say about the following passage quoted from the *Confession* of St. Patrick, "*You rhetoricians who do not know the Lord, hear and search who it was that called me up, fool though I be, from the midst of those who think themselves wise, and skilled in the law, and mighty orators and powerful in everything.*" "This passage has always hitherto been a difficulty to commentators, who have put the most diverse constructions upon it. It is clear now, I think, that Patrick here refers to pagan rhetors from Gaul, resident in Ireland, whose arrogant presumption, founded upon their superior learning, looked with disdain and derision upon the unlettered saint. His few brief but forcible epithets well describe a type of rhetorician common in Gaul."

The most important thing with regard to this new learning brought to Ireland is that it was still to the full extent the best tradition of scholarship in Latin grammar, oratory and poetry, together with a certain knowledge of Greek, in fact the full classical lore of the fourth century.

Eugene O'Curry has described for us the various grades of the poet's calling in these early centuries, with the scholastic requirements of each grade and in the native schools these *brehons*, *filid* and *ollamhs* were trained. They now came under the influence of the rhetorical style of these rhetors from Gaul which affected strongly the development of style in Irish works for the next several hundred years. This style, called by scholars '*rhetoricus sermo*' may be char-

acterised as rhythmical prose divided into sections or periods which are linked up by parallelism (1) and the recurrence of a rhythmical cadence at the end of each section (2). It shows a complete transfusion of the style of prose with that of poetry (3). A largely artificial order of words (4), a fondness for antithesis (5), for archaisms (6) as well as neologisms (7) and especially for foreign words (8). Alliteration (9) and assonance (10) make their appearance and rhyme (echo) begins to crop up both within the period (11) and in the rhythmical cadences at the end (12).

As a good example of such rhythmical prose Meyer quotes from Norden's book the *Exordium* of a Christmas sermon by Augustine:

Ipse apud patrem praecedit cuncta spatia saeculorum,  
ipse de matre in hac die cursibus se ingessit annorum.  
Homo factus hominum factor,  
ut sugeret ubera regens sidera,  
ut esuriret panis,  
ut sitiret fons,  
dormiret lux,  
ab itinere via fatigaretur,  
falsis testibus veritas accusaretur,  
index vivorum et mortuorum a indice mortali indicaretur,  
ab iniustis institia damnaretur,  
flagellis disciplina caederetur,  
spinis botrus coronaretur,  
in ligno fundamentum suspenderetur,  
virtus infirmaretur,  
salus vulneraretur,  
vita moretetur.

From the end of the sixth century onward there are hundreds of poems in the Irish language which show in their composition every one of the characteristics enumerated above, antithesis, parallelism, rhythmical cadence, beginnings of alliteration and rhyme, artificial order of words, with lavish use both of archaisms and neologisms and of foreign words.

It is my purpose here to trace out in *Finnegans Wake* examples of all of these major characteristics of the rhetorical style as practised by the Irish *filid*, in the attempt to prove that Joyce was writing in the strictest of traditions, a prose poem which bore all of the stylistic appurtenances of the '*rhetoricus sermo*' in praise of the land of his birth.

On page 12 there occurs a passage of rhythmical prose divided into sections which are linked up by parallelism (1).

WE MAY SEE AND HEAR NOTHING IF WE CHOOSE  
OF THE SHORTLEGGED BERGINS OFF CORKHILL  
OR THE BERGAMOORS OF ARBOURHILL  
OR THE BERGAGAMBOLS OF SUMMERHILL  
OR THE BERGINCELLIES OF MISERYHILL  
OR THE COUNTRY-BOSSED BERGONES OF  
CONSTITUTIONHILL  
THOUGH EVERY CROWD HAS ITS SEVERAL TONES  
AND  
EVERY TRADE HAS ITS CLEVER MECHANICS  
AND  
EACH HARMONICAL HAS A POINT OF ITS OWN  
OLAF'S ON THE RISE  
AND

IVAR'S ON THE LIFT  
AND  
SITRIC'S PLACE'S BETWEEN THEM.

On page 44 which is the beginning of the close of Section II of Part I we find (2) the recurrence of a rhythmical cadence at the end of each section:

AND AROUND THE LAWN THE RANN IT RANN  
AND THIS IS THE RANN THAT HOSTY MADE.  
SPOKEN.  
BOYLES AND CAHILLS, SKERRETTS AND PRITCHARDS,  
VIERSIFIED  
AND PIERSIFIED      MAY THE TREETH WE TALE OF  
LIVE IN STONEY.  
HERE LINE THE REFRAINS OF.  
SOME VOTE HIM MIKE,  
SOME DUB HIM LLYN AND PHIN  
WHILE OTHERS HAIL HIM LUG BUG DAN LOP, LEX, LAX,  
GUNNE OR GUINN.  
SOME APT HIM ARTH,  
SOME BAPT HIM BARTH,  
COLL, NOLL, SOLL, WILL, WEEL, WALL  
BUT I PARSE HIM PERSSE O'REILLY  
ELSE HE'S NAMED NO NAME AT ALL.

It shows a complete transfusion of the style of prose with that of poetry (3) and rhyme (echo) begins to crop up within the period (11) and in the rhythmical cadences at the end (12).

Page 44.

TOGETHER.

ARRAH, LEAVE IT IO HOSTY, FROSTY HOSIV. LEAVE II TO HOSTY  
FOR HE'S THE MANN TO RHYME THE RANN, THE RANN, THE  
KING OF ALL RANNS.

HAVE YOU HERF?

(SOME HA)

HAVE WE WHERE?

(SOME HANT)

HAVE YOU HERED?

(OTHERS DO)

HAVE WE WHERED?

(OTHERS DON'T)

IT'S CUMMING, IT'S BRUMMING!

THE CLIP, THE CLOP!

(ALL CLAP)

GLASS CRASH.

THE

(KLIK KAK

LAK KAK

LASKAK

LOPATZ

KLATSCHABATTACREPPYCROTTY

GRADDAGH

SEMMIHSAMMIH

NOUTTHAPLUDDY

APPLADDYPKONPKOT!').

followed by the Ballad where the prose has completely  
broken over into the verse form.

I suppose there is no reader of *Finnegans Wake* who could

not illustrate the fourth characteristic (4), a largely artificial order of words; I have chosen a passage from p. 209:

AND THEY ALL ABOUT HER, JUVENILE LEADS AND IN-  
GENUINAS, FROM THE SLIME OF THEIR SLUMS AND  
ARTESANED WELLINGS, RICKETS AND RIOTS, LIKE THE  
SMYLY BOYS AT THEIR VICEREINE'S LEVEE. VIVI VIENNE,  
LITTLE ANNCHEN! VIELO ANNA, HIGH LIFE! SING US A  
SULA, O, SUSURIA! AUSONE SIDULCIS! HASN'T SHE TAMBRE!  
CHIPPING HER AND RAISING A BIT OF A CHIR OR A JARY  
EVERY DIVE SHE'D NEB IN HER CULDEE SACCO OF WAB-  
BASH SHE RAABED AND REACH OUT HER MAUNDY MEER-  
SCHAUNDIZE, POOR SOUVENIR AS PER RICORDER AND ALL  
FOR SORE ARINGARUNG, STINKERS AND HEELERS, LAGGARDS  
AND PRIMELADS, HER FURZEBORN SONS AND DRIBBLE-  
DERRY DAUGHTERS, A THOUSAND AND ONE OF THEM, AND  
WICKERPOTLUCK FOR EACH OF THEM. FOR EVIL AND  
EVER. AND KIKS THE BUCH.

(5) a fondness for antithesis

This is one of Joyce's favorite devices, found throughout the entire text of *Finnegans Wake* and within them we may often look for principal ideas and themes:

p. 21 SHE CONVORTED HIM TO THE ONESURE ALLGOOD  
AND HE BECAME A LUDERMAN.

p. 22 SHE PROVORTED HIM TO THE ONECERTAIN ALL-  
SECURE AND HE BECAME A TRISTIAN

(6) for archaisms

p. 115 AND, SPEAKING ANENT TIBERIAS AND OTHER IN-  
CESTUISH SALACITIES AMONG GERONTOPHILS



- (7) for neologisms (A new word or phrase or the use of a word or phrase, old or new, in an unsanctioned sense or a new doctrine.)

Part II. *Idioglossary he invented*, contains hundreds of them

- (8) for foreign words

p. 347 AND WINN AGAIN, BLAGUADARGOOS (Russian for thank you). OR LUES THE DAY, PLAYS GOAT (Irish for please God)

p. 348 BETWEEN ME RASSOCIATIONS IN THE POSILEAD-  
ENY PAST AND ME DISCONNECTIONS WITH APLOM-  
PERVIOUS FUTULES I'VE A BOODLE FULL OF  
MAIMERIES IN ME BUZZIM AND MFDEARS RUNS  
SLOZE. BI EIME, AS I NOW WITH PLATOONIC LEAVE  
RECOIL IN . . . ME MISENARY POST FOR ALL THEM  
OLD BOYARS THAT'S NOW BOOMARINGING IN WAUL-  
HOLLER, ME ALMA MARTHYRS. containing latin,  
french, slang, russian, german and latin.

- (9) Alliteration (the use of a succession of words with the same initial letter or sound)

p. 90 THOS THORIS, THOMAR'S THOM<sup>2</sup> THE RUDACIST  
ROITER IN ROEBUCKDOM SURTOPICAL<sup>2</sup> AND SUB-  
HUMAN.

- (10) assonance in rhyming syllables (correspondence of the accented vowels, but not of the consonants)

p. 286 FIRST MULL A MUGFULL OF MUD, SON. OGLORES,  
THE VIRTUOSER PRAYS, OLORUM!

(11) rhyme within the period

p. 230 NEBLONOVÍ'S NIVONOVIO! NOBBIO AND NUBY IN  
ENNOVIACION!

(12) rhyme in rhythmical cadences at end

p. 259 TILL TREE FROM TREE, TREE AMONG TREES, TREE  
OVER TREE BECOME STONE TO STONE, STONE BE-  
TWEEN STONES, STONE UNDER STONE FOR EVER.  
O LOUD, HEAR THE WEE BESEECH OF THEES OF  
EACH OF THESE THY UNLITTEN ONES!

But it is not only in the technicalities of metrics that Joyce has followed the tradition of early Irish letters—the form of the various sections copies the form of individual poems from the earliest centuries of Irish poetry.

In the section beginning on page 126 the author asks a series of questions which parallel precisely in their form, questions asked in poems from the fifth century onwards—it seems to have been a favorite device and lasted up until modern times, when Gaelic literature was gone, and only the husk of imitation remained.

In the answers, Joyce gives a series of literary devices much as he did in one chapter of *Ulysses*—the ollave was known for his full complement of power in all literary forms and took delight in expressing this power—as witness this section, with its twelve different devices all worked out to perfection.

For example, Question 4:

WHAT IRISH CAPITOL CITY (A DEA O DEA!) OF TWO SYL-

TABLES AND SIX LETTERS, WITH A DELTIC ORIGIN AND A  
NUINOUS END, (AH DUST OH DUST!) CAN BOOST OF HAV-  
ING A) THE MOST EXTENSIVE PUBLIC PARK IN THE WORLD,  
B) THE MOST EXPENSIVE BREWING INDUSTRY IN THE  
WORLD, C) THE MOST EXPANSIVE PEOPLING THOROUGH-  
FARE IN THE WORLD, D) THE MOST PHILLOHIPPEC THEO-  
BIBBOUS PAUPULATION IN THE WORLD: AND HARMONISE  
YOUR ABECEDDED RESPONSES<sup>2</sup>

Obviously worded like a question in a college history exam-  
ination—the answer obviously being Dublin.

First let us note that he calls attention to its first letter A DEA,  
for he has mentioned this letter throughout his entire book,  
calling particular attention to it on page 286 where he says  
CONCOCT AN EQUO-ANGULAR TRILLITTER. ON THE NAME OF  
THE TIZZER AND OFF THE TONGS AND OFF THE MYTHAMETICAL  
TRIPODS. Here he is telling us that Δ was one of the first  
signs in the world, that it relates to the early worship of  
Zeus, to early mathematics and to the very earliest art, and  
he reminds us that it is this rich letter with volumes of  
associations in its form which starts the name of the city  
wherein he was born.

Second he appears to repeat himself o DEA, but this time he is  
saying “a goddess” to remind us that in earliest times cities  
were the particular property of one goddess whose job it  
was to watch over them and whose honor was their covetous  
delight.

Then he says, WITH A DELTIC ORIGIN meaning of course

both the form of her initial letter and a reference to the earliest settler of Ireland whom Geoffrey Keating says was a Greek by the name of Partholanus, who came to Ireland three hundred years after the Deluge.

#### AND A NUINOUS END

The answer is too perfect to comment on except to point out that he mentions Delphos, center of the Greek world from whence the important oracles were given,—Cork, the city of the south, prosperous and lovely, Dublin, and Galway, the most important city on the west coast.

See the Glossary for the meaning of *orangegarlanded*, *conny cordial*, *James' Gate*, *Oconee*, *Mayo*, *Tuam*, *Sligo* and *Sainted Salmon*.

## CHAPTER TWO

---

### HISTORY OF IRELAND



IN A LETTER TO HARRIET WEAVER, written in January 1932, Joyce wrote: *Why go on writing about a place I did not dare to go to at such a moment,* (the moment when his father was dying and both were longing to see one another) *where not three persons know me or understand me?*

This is the eternal question of the poet—why is he forced against his will to take up a theme apparently so hopeless—when he had no chance of being understood and none of appreciation?

The last poem of *Pomes Penyeach* gives us the clue:

## A PRAYER

AGAIN!

*Come, give, yield all your strength to me!*

FROM FAR A LOW WORD BREATHES ON THE BREAKING  
BRAIN

ITS CRUEL CALM, SUBMISSION'S MISERY,  
GENTLING HER AWE AS TO A SOUL PREDESTINED.  
CEASE, SILENT LOVE! MY DOOM!

BLIND ME WITH YOUR DARK NEARNESS, O HAVE MERCY,  
BELOVED ENEMY OF MY WILL!

I DARE NOT WITHSTAND THE COLD TOUCH THAT I  
DREAD.

DRAW FROM ME STILL  
MY SLOW LIFE! BEND DEEPER ON ME, THREATENING  
HEAD,

PROUD BY MY DOWNFALL, REMEMBERING, PITYING  
HIM WHO IS, HIM WHO WAS!

AGAIN!

TOGETHER, FOLDED BY THE NIGHT, THEY LAY ON EARTH.  
I HEAR

FROM FAR HER LOW WORD BREATHE ON MY BREAKING  
BRAIN.

*Come!* I YIELD. BEND DEEPER UPON ME! I AM HERE.  
SUBDUER, DO NOT LEAVE ME! ONLY JOY, ONLY ANGUISH,  
TAKE ME, SAVE ME, SOOTHE ME, O SPARE ME!

This is the genius of Joyce, forcing him to write the poem, *Finnegans Wake*. It is a poem about all Ireland, and there is not a place nor a name in her long history which he has

omitted—it is all woven in there, together, in a pattern.

Since ordinarily history is not told us in a manner so full, resembling the fullness of an *actual* moment, I have decided to give to those readers, such as myself, whose ignorance was total, a brief outline of the history of his country, in order that they might have some reference ground to which to peg the advances made in their reading and penetration of Joyce's book.

The most remarkable fact about Ireland is its antiquity. Dr. R. A. S. Macalister in his *Archaeology of Ireland* describes the Clonfinloch stone, a slab lying on a slope near the farmstead Clonfinloch in the County of Offaly, a short distance from Clonmacnoise, which lies in an open field, almost round in form, 9' 9" one way and 8' 3" the other. Incised designs almost completely cover the flat upper surface, which appears to be divided into two compartments by an imaginary line. On one side of the line there are cup-marks, cruciform figures and depressions in the shape of foot-prints; on the other side there are several repetitions of a figure resembling the Greek letter *phi*. In the year 1920 l'Abbe Breuil, during a visit to Ireland, showed Dr. Macalister photographs of his most recent discoveries of Neolithic wall paintings in Spanish caves. Together they examined the stone and agreed that there was an apparent identity of style and purpose between the Irish carvings and the Spanish paintings, enabling them to identify the *phi*-shaped characters as conventional figures of men with arms looped at the sides, "akimbo".

Whatever its precise interpretation may be, the Clonfinloch sculpture is the oldest contemporary record of

any historical event in northern Europe; it is the sign-manual of an expedition which, for some now irrecoverable reason, must have made its way from Spain at a date in the course of the Stone-Bronze Overlap, entered the Shannon estuary and sailed up the river to the very heart of Ireland, where the stone is lying. The apparent weapons suggest that it was a military, probably a hostile expedition; and the battle scenes figured in the wall painting of Alpera may be a Spanish prototype of this ancient scene of strife. Perhaps the men contemplating the sculptured field are victors in some encounter: before them is the battle field, printed with the footmarks of the flying foe, strewn with weapons cast away in their flight. Or perhaps the engraving was executed before an expected engagement, the purpose being less to preserve a record for posterity than to secure the victory by magic: for recourse to magic is a commonplace among the materials of Ethnology. It may even be that the local legend of the horseman may be a last lingering recollection of processions circling round the stone, as wizards sang their incantations. Undoubtedly it was not made without some serious purpose: and whatever that purpose may have been, the stone is a monument of local history beyond all price, reaching far back into Neolithic times and showing us how ancient was Ireland, even at the time of Finn MacCool.

Ireland is proudest above all other facts that she was not invaded and overrun by the Romans. Joyce calls particular attention to this in *Ulysses*. The Gaelic language, not swept out of its normal development by the presence of Roman arms, maintained the traditions of Ireland from the time of the early pagans, down to historical times immedi-



ately preceding our own. Nor did the coming of St. Patrick change this, although the earlier legends are often used to embroider the lives of the saints and some ancient tales are made to bear obviously spurious Christian moral endings. Nevertheless, it is a fact that a scholar can trace the traditions of Ireland unbroken back to Ireland's Homeric Age, and it is this wealth of material which Joyce has drawn on to compose his poem.

Geoffrey Keating, the first Irish scholar and divine to employ native Gaelic sources in compiling Gaelic history, tells of five successive invasions: the *Parthulomans*, who were swept away by plague and are buried at Tallaght near Dublin, the *Nemedians*, invaders from the East; the *Fomorians*, sea-rovers from the North, the *Firbolg*, escaping from the bondage of the Greeks; and the *Tuatha de Danaan*, coming from the East likewise under their chief Nuada of the Silver Hand. Landing in a magic fog, their hosts defeated the *Firbolg* on the Plain of Moytura near Cong in County Galway where the battlefield can still be traced. Last came the *Gael*, a tribe which had wandered from the East to Spain, under the eight sons of Miled who tried to land in Wexford but were forced to sea by the spells of the *De Danaan* who raised a storm against them. Their fleet was wrecked and five of the brothers drowned. The three who landed became the ancestors of the Irish race, known as Heremon, Heber and the poet Amergin (see glossary p. 131). The legends give us what will probably turn out to be true accounts of the various ancient peoples of Ireland.

No one doubts that the blond element in Ireland was not in any sense indigenous, but had passed into the island

at a comparatively late period and that these people on their coming found dark-complexioned tribes already in occupation. No less certain is it that the blond element did not come all at once, but that it entered at many different epochs often separated by long intervals of time and from a variety of places in northwestern Europe.

A Danish chief of the name of Tomar arrived with a great fleet at Limerick sometime before 916 and he is mentioned in the *Annals of Clonmacnoise* under A.D. 922, where the chronicler full of bitterness for all that Clonmacnoise had suffered from the Northmen writes: "Tormair mcAlchi, king of Denmarck, is reported to goe to hell with his pains, as he deserved." But whether this king Tomar was actually king of Denmark in our acceptation of the term is very doubtful.

In addition to the general term 'foreigners' (*gaill*) or 'white foreigners' (*finngaill*) the Northmen are commonly known in the Irish documents as 'men of Lochloinn'. It has been universally assumed by scholars that Lochloinn is either Norway or Denmark, but for these assumptions there is practically no evidence. The name itself without doubt means simply Loch (Lake) Loinn. Such a term seems hardly suitable for a peninsula like Denmark or Norway. Moreover, from the way in which it is mentioned in connection with Alba in various Irish writers it seems that it may mean some early Norse settlement on one of the great lochs on the west coast of Scotland. It is not only in the Viking period that we hear of Lochloinn and its people in the ancient Irish records. Thus Una, mother of the great king Conn of the Hundred Battles was daughter of the king of Lochloinn,

and we hear of a great invasion of north-east Ireland by the 'Men of Lochlann' headed by their king's son, somewhere about the beginning of the first century before Christ. And there is solid archaeological evidence for communication between Scandinavia and Ireland at such an early period.

It must be borne in mind that people constantly name a whole race from the first of its members or tribes with which they come in contact. Accordingly, if Northmen settled at Loch Linnhe or elsewhere on the west coast of Scotland were the first Scandinavians with whom the Irish became acquainted, the term Lochlannach would not unnaturally be applied to all Scandinavians, even if they had come direct from Denmark or Norway.

There is good reason for believing that by 870 and we know not how long before, there were in Scotland powerful Norse jarls, such as 'earl Tomar' of Dublin, who owed allegiance to no monarch. The Danish kings of Dublin, though they apparently nominally acknowledged the suzerainty of the Irish Ard-Righ and of the king of Leinster, may be taken as typical representatives of these proud masterful jarls.

No better picture of the life of these sea-kings in their new homes in the Northern Isles, Scotland and Ireland can be found than that given of Earl Sigurd of Orkney, Earl Gilli of the Southern Isles and king Sigtrygg of Dublin, in the *Saga of Burnt Njal*, in which is related the burning of Njal and his family, in 1011, by Flosi and others. The Thing decided in 1012 that Flosi and his partners in the deed must leave Iceland for a season, and Flosi and his followers fitted out a ship to go southwards as so many of their

countrymen had done before them, for the Saga makes it clear that there was constant communication between Iceland and Ireland. Flosi's ship was wrecked off Hrossey in the Orkneys in 1013. When he found where they were he said, "We might have made a better landing, for Grim and Helgi, Njal's sons, whom I slew, were both of them of Earl Sigurd Hlodver's son's body-guard". Then Flosi took the bold course of going straight to the Earl. The Earl had already heard of the burning of Njal, and he asked Flosi, "What hast thou to tell me about Helgi, Njal's son, my henchman?" "This," said Flosi, "that I hewed off his head." "Take them all," said the Earl. It chanced that at this point Thorstein, brother-in-law to Flosi, and one of the Earl's body-guard, came in. He interceded for Flosi, and by reason of the prayer of good men and true the Earl took an atonement from them and gave peace to Flosi and all the rest. "The Earl held to that custom of mighty men that Flosi took that place in his service which Helgi, Njal's son, had held." The summer and autumn of 1013 passed, and Earl Sigurd bade to his feast at Yule his sister and her husband, Earl Gilli, out of the Hebrides, and "then came to see Earl Sigurd that king from Ireland whose name was Sigtrygg. He was a son of Olaf rattle, but his mother's name was Kormlada, who once had been the wife of Brian king of Connaught." This Sigtrygg (see glossary, p. 237) is of course the king of Dublin of that name, whilst Brian is none other than the good and famous Brian Boromhe (see glossary, p. 31). Sigtrygg had come to ask Earl Sigurd to aid him against king Brian. His men besought Earl Sigurd not to go to the war, but it was all no good. King Sygtrygg promised him his mother Kormlada and the

kingdom of all Ireland, and Sigurd agreed to be at Dublin by Palm Sunday. He kept his word and came to Dublin by that date, and there came also a Viking force from Man under Brodir. According to the Four Masters, "the foreigners of the west of Europe assembled against Brian and Maelseachlainn, and they took with them ten hundred men with coats of mail" (see glossary, p. 105). King Brian came with all his host to the Burgh, and on Good Friday, 1014, inflicted a defeat upon the Danes of Dublin and their allies, from which they never fully recovered, though their domination of that district continued down to 1171 when the descendants of Rolf and his Northmen, who had settled in France several centuries earlier and who had there assimilated what was left of the ancient Roman culture, became the masters of their less fortunate kinsfolk who had found new homes in Ireland. It may be that this coming of the Normans only repeated events that had taken place a thousand years before.

Of the history and culture of the centuries that lie immediately behind the Scandinavian invasions in the eighth and following centuries, there is ample evidence in such works as the *Annals of Ulster* and in the *Book of Rights* (*Leabhar na g-Ceart*) (see glossary, p. 9). This document has no parallel in the early literature of any country ancient or modern, for it contains not only the various *geasa* or taboos of both the Ard-Righ or paramount king and the provincial monarchs, but also an account of the tributes paid to them by their underchiefs and clans, and the customary gifts made by the Ard-Righ to the other kings and by them to their underchiefs. The tributes paid to the kings were all in kind—cows, sheep, swine, cloaks and the presents made

by the kings to their underchiefs often comprised male and female slaves and horse, greyhounds, draught-boards, drinking-horns, mantles and swords. The *Book of Rights* thus presents a complete picture of the culture of the times anterior to the Danish period and extending back to pre-Christian days.

But besides the strictly chronological and historical records just cited, Ireland possesses a vast literature of great importance, for not merely is it by far the oldest in any country north of the Alps, but it grew up beyond the limits of the Roman empire, and was practically uninfluenced, especially in its earlier period, by either pagan or Christian Rome. It consists of ancient sagas or heroic stories, partly in prose, partly in verse, and in them we can see better than in any other early literature the conditions antecedent to the development of such finished epic poetry as the Greek.

The Irish epics fall into two great cycles. That which is by all admitted to be the oldest centres round Conchobair and the exploits of his nephew the great champion, Cuchulainn. To this older epic, the scenes of which are laid in the century before Christ, succeeds a later cycle known as the Ossianic, the tales of which recount the glories of the Fiana and their great captain, Finn Mac Cool. It is important to note that these Fiana are in no sense clans or tribes, but are bands of warriors, seemingly detached from the ordinary tribal life of the country (see glossary, p. 94). Finn is said to have flourished in the third century A.D., to have married a daughter of the great and undoubtedly historical personage, king Cormac Mac Airt (see glossary, p. 54) and to have been killed in battle in A.D. 283.

Professor Kuno Meyer published a ninth-century

poem, *Reicne Fothaid Canainne*, in which is described at full length the whole equipment of a Fian warrior. It is clear from this that the Fiana were spear-throwers and carried round shields, but had no swords or battle-axes like the Danes, and also they wore penannular brooches unlike the Danish. The works of the Finn cycle are therefore taken by scholars to represent faithfully a culture in use in Ireland before the Viking period.

We first hear of the Fiana about A.D. 150. In the second and third centuries, Irish politics seem to have entered upon a new phase. Tara is the centre of power. Conn of the Hundred Battles, whose mother was Una, became Ard-Righ in A.D. 122 and reigned until he was slain. Conn's son, Art, became Ard-Righ in 166, and held that office until he was slain in the battle of Magh-Mucruimhe in 195 by Maccon and a number of foreigners, including Beinne Briot, king of Britain. There is thus traditional evidence not only for intercourse with the 'men of Lochloinn' but also for the bringing in of foreigners to help in dynastic struggles in the second century. In 226 Cormac Mac Airt, grandson of Conn, became Ard-Righ. This prince left a deep impression on the history of his country, not only by his vigour as a king and warrior, but as a lawgiver, or at least a codifier of immemorial customs, and he is also said to have been the first to attempt the compilation of proper annals.

It was in his reign that Finn Mac Cool, the greatest of the Fiana champions, flourished. It is not without significance that although Finn was neither a king nor even belonged to any of the royal stocks of Ireland, he was married to Cormac's daughter. This, taken in conjunction with the

further fact that the Fiana were not tribes or clans, but bands of warriors independent of such social organization, indicates that they were bodies of strangers whose spears were at the service of any chieftain who would pay them. Cormac died in 267 and was succeeded by his son Cairbre of the Liffey. Probably the Fian bands had become a constant thorn in the side of the kings and this may have been the cause why Cairbre proceeded to break them up.

Niall of the Nine Hostages reigned from 379 to 405. His descendants, the two branches of the Hy Neill, Princes of Ulster, the Northern and the Southern, ruled alternately in Tara over the five provinces of Ireland until the high kingship was wrested from them by Brian Boru of Munster, whose descendants in turn gave way to O'Connor of Connaught.

Under the influence of Christianity Ireland founded many monasteries and schools. The history of this period is well known, as it is important in all respects—it gave Ireland a veritable golden age, with learning and art flourishing. As missionaries the Irish travelled all over Europe, founding a high percentage of all the great seats of learning in Europe (see map, endpaper).

Then came the period of the invasions by the Danes, already described. All during this period Ireland never ceased to be the home of learning and to entertain many foreign students at the Irish schools of Clonmacnoise, Bangor, Armagh, Lismore and many others (see glossary, p. 40).

Leinster under its king, Dermot MacMurrough, rebelled against Rory O'Connor the High King, raiding Breffny and carrying off Dervorgilla, wife of O'Rorke. O'Rorke



appealed to the High King. Dervorgilla and her dowry were restored. Dermot sought the aid of Henry II, lord of half France and king of England, who gave Dermot the right to recruit allies in England. Dermot persuaded Strongbow to help him. Returning to Ireland alone, he was defeated by the High King, but on making submission retained his kingdom of Ferns. In 1169, however, the Geraldines landed at Bannow, where they joined forces with Dermot and captured Wexford. The Norman knights, led by Dermot, fell on Dublin and captured it. Strongbow landed and on the day that Waterford was captured, Strongbow married Eva and was recognized as Dermot's successor. The High King realized that he was in danger if he did not succeed to drive out the Normans. He therefore bestirred himself and marched on Dublin. The city, commanded by Strongbow, was invested and near to surrender for lack of provisions, but the carelessness of the forces under Rory O'Connor, sure of victory, and the refusal of terms offered to him by Strongbow, inflamed him and he decided to make a desperate attempt at freedom and succeeded, scattering the Irish army.

Henry II now intervened, afraid lest Strongbow should become more powerful than himself. He had obtained from Pope Adrian IV (an Englishman) a Bull (see glossary, p. 35-6) authorizing him to invade Ireland to restore it to the Church. He landed at Waterford and was accepted by most Irish leaders as their liege lord. He granted Leinster to Strongbow, Meath to Hugh de Lacy, Ulster to John de Courcy, and Dublin to the citizens of Bristol. He concluded a treaty with O'Connor by which his sovereignty over Connaught was confirmed. At the Synod of Lismore the Irish

Church submitted to Rome. He returned to England, leaving Strongbow as his Viceroy.

The Normans, partly by force of arms, partly by alliances, pushed out in all directions, and won and held the Plain of Meath and the river valleys of the South. Wherever they penetrated they consolidated their ground. First they built a high mound of earth called a mote. A stockade of timber, quickly erected, kept out the Irish, used only to open fighting. Such motes exist all over Leinster. Then they built the square keeps of stone, such as Maynooth, Croom, Trim and Kilkenny, the impregnable foundation of their power.

Around Dublin (see map, endpaper) was a district called the *Pale*, subject to English law. Men of Bristol replaced the Danes in Dublin. The Norman conqueror, living in his castle and protected by his keep, and dependent on the Irish for his soldiers and the produce of his land, soon became a genuine Irish chief. Like all soldiers of fortune, they quickly adopted the language, manners, and customs of the people among whom they settled. The old Irish continued under their chiefs, subject to the Brehon laws and the old system of the tenure of land. In the castle of a Fitzgerald the Irish bard had the same precedence he had in the hall of a chief of Milesian descent.

In the reign of Edward II the subjection of the Irish church to England by virtue of Pope Adrian's Bull, and the failure of the English crown to impose peace, caused the chiefs of Ulster to look abroad for a strong man to rule over them, and they chose Edward Bruce, who was victorious over the English and was crowned King of Ireland. Finally the English succeeded by treachery in overcoming the com-

bined armies of the Scots of both countries under Bruce, who was killed, but the power of the English was much reduced and the Pale became ever smaller in extent.

The wars of Art MacMorrough Kavanagh, King of Leinster, against the English Pale induced Richard II to land with a large force at Waterford, whence he descended on Dublin. Richard temporarily was victorious but Kavanagh never actually ceased to fight. Out of the confusion which arose, two great families came to power. the Fitzgeralds and the Butlers. Garret Fitzgerald was Deputy in the reign of Henry VII and by his cousinship with O'Neill and with Desmond maintained a precarious peace, North and South. At the crowning of Henry VIII, Fitzgerald was still in power. Garret Oge, his son, succeeded him. Wolsey, prompted by the Butlers, the hereditary enemies of the Geraldines, attempted to discredit him with the young king, but Garret Oge by his marriage with Lady Elizabeth Grey, a relative of the king, regained his power. Wolsey's intrigues caused the king to appoint Sir William Skeffington as Deputy, and through plotting and maneuvering the Fitzgeralds came to grief. Silken Thomas fled the country, taking refuge in France.

Henry VIII took the title of King of Ireland. It was vital to his policy that he should reduce the country to obedience. For a century England had been absorbed in war and her control over Ireland had been through the powers vested in the English monarch by the Pope "to promote the faith in Ireland". Henry had broken with the Pope and the influence of the Church upon which he had relied was thrown into the scale against him. Ireland became of strategic im-

portance. Western Europe, primarily Spain, had built up great naval strength and they were expected to land in Ireland, where they would find in the Irish, ready assistants in any wars at hand which would attempt the downfall of the English.

Henry decided to try to gain the allegiance of the powerful Irish by creating them earls in the same relation to himself as the earls of England. But due to the allegiance of many of the Irish lords to Rome, the plan was not successful. That is why Elizabeth attempted to compel the Irish to conform to the State Church. She had a peculiar interest in Ireland, for her mother had been reared at Carrick-on-Suir by her cousins the Butlers and through them she was related to the O'Briens and O'Reillys. The O'Brien family became Protestant and when the ships of the Armada were wrecked on the coast of Clare, O'Brien's sheriff hanged the shipwrecked Spaniards.

Henry VIII's grant of English titles to the lords of Ireland caused enormous dissension. By English law, title and lands descended to the eldest son. Irish law gave the chieftainship to the *tamst* or successor who was chosen as most fitted by the tribesmen. He had only a life interest in the lands. England set up a king's O'Reilly, or a king's O'Neill, thus splitting the power of the clans. When the rivals had reduced one another to impotence she stepped in and annexed. This was what lay behind the wars of Shane O'Neill. By Irish law he was The O'Neill, Chief of the clan of that name, not his cousin, Mathew, upon whom the English earldom of Tyrone was entailed. Irish chiefs were inaugurated in presence of the clan on some hilltop or cairn, or under some

ancient tree, by the sub-chief, whose hereditary duty it was. O'Neill was inaugurated by O'Hagan on the stone chair at Tullaghoge, and inaugurated The O'Neill, Shane defied the government and defeated Sussex, the Deputy. By treachery he was inveigled into submission to Elizabeth and he was crushed by O'Donnell, fled to Antrim and was there murdered (see glossary, p. 233).

Next the Southern Geraldines were broken. War began between them and the Butlers of Ormonde, the queen's cousins. The Earl obtained a force from Spain and the English came out and defeated them. A terrible war broke out and Desmond was forced to flee into the woods, where he was captured and his head struck off and sent as a gift to Ormonde. The queen granted the territory thus gained to Sir Walter Raleigh who sold it to an adventurer, Richard Boyle, who later became Earl of Cork, and father of the famous physicist.

The destruction of Shane had not broken the power of the two great Ulster families of O'Donnell and O'Neill. Sir John Perrot seized young Hugh O'Donnell by a trick and imprisoned him in Dublin Castle (see glossary, p. 137). Through him the government controlled the north, but climbing out of the castle at night, he escaped over the mountains of Dublin to an O'Byrne, who delivered him to Hugh O'Neill and finally thus back to his own kingdom. When grown to manhood he became the very flower of what Irish manhood represented, he was inaugurated The O'Donnell and allied himself to O'Neill to withstand the forces of the English. O'Neill was one of Ireland's most distinguished men. He was an extremely intelligent and successful general who had been educated at the English Court and who under-

stood diplomacy as well as the next man. Everywhere his northern league was successful. At the Yellow Ford, near Armagh, O'Neill overwhelmed the crown forces and Marshal Bagenal fell. After this fell the army of Essex and then O'Donnell destroyed the army of Clifford, Lord President of Connaught, at the Battle of the Curlew Mountains (see glossary, p. 59). Mountjoy, the Deputy, had an eye to strategic positions and planting forts on the shores of the Foyle, he commanded all access to the chieftains from the sea. The Spanish sent assistance to O'Neill under del Aguila, who landed at Kinsale and many battles at various places took place between the forces of the crown and the Irish under O'Neill and O'Donnell. Carew succeeded in reducing Munster and O'Donnell went to Spain to beg the Spanish king for immediate aid. He was poisoned by British agents and never accomplished his mission. Mountjoy made of Ulster as black a desert as Carew had made of Munster. Due to a thousand interlocking circumstances, O'Neill was forced to submit and then intrigue began of a very vicious sort by certain Dublin officials who were interested in obtaining O'Neill's lands. He was summoned to London, but suspecting treachery, he rode North from Dublin to Rathmullan and there, with Rory O'Donnell and about one hundred of the nobility of Ulster he set sail for France. This is known as "The Flight of the Earls" and is told with authenticated details by Rev. C. P. Meehan in his *Fate and Fortunes of Hugh O'Neill, Earl of Tyrone and Rory O'Donel, Earl of Tyrconnel; their flight from Ireland, their vicissitudes abroad, and their death in exile*. Their estates, consisting of three-quarters of a million acres, were confiscated.

The confiscation of Ulster and the threatened confiscation of Connaught were the cause of the Rebellion of 1641. With the execution of Charles, all Royalists were ranged upon the same side. Inchiquin at their head captured the towns of Leinster, but Jones held Dublin for the Parliament. Ormonde besieged it, but was defeated by Jones at the Battle of Rathmines. Cromwell's army was now master in England.

In 1649 he landed in Dublin with the first purely English force which had ever taken the field in Ireland. Ireland was utterly laid waste, exhausted by nine years of war. There was no force and no general to oppose Cromwell. Owen O'Neill had died that year. Cromwell advanced on Drogheda, stormed it and massacred the garrison and townspeople. The survivors were sold as slaves in the West Indies. He marched on Wexford, stormed it and massacred the garrison and townspeople. In January he marched on Munster. His army was thrown back from the walls of Clonmel by the garrison under Hugh O'Neill, who, his ammunition exhausted, slipped out of town with his whole force. Cork declared for the Parliament. Limerick defended itself under O'Neill. Ireton aided by treachery, was able to enter and seize it. The forces of the king were defeated and Ireland was in Cromwell's hands.

The confiscation which was now forced upon the Irish exceeds in cruelty anything which the modern world has to show in any country. The Irish were forced out of their homes and made to take up existence in the wilds of Connaught, barren and rocky land where the rapacity of the English found nothing desirable. The fate of those expelled

from their homes and sent to travel across Ireland in winter to an unknown destination, can be read in their petitions, mouldering in the Bermingham Tower at Dublin Castle.

In his quarrel with the parliament James II turned to Ireland for support. Having fled to France, he landed at Kinsale in 1689 with men and arms provided by Louis XIV. Tyrconnell had secured the whole kingdom with the exception of two Protestant strongholds, Enniskillen and Derry. James set up his government in Dublin. The leaders at Derry were prepared to yield the city, but the apprentices boldly slammed the gates. The Jacobite forces attacked, but were driven back. After a heroic defense of 105 days, the relief ship 'Mountjoy' broke the boom stretched across the Foyle by the besiegers and the famished city was relieved. William landed at Carrickfergus. Under him was Schomberg with veteran Huguenot troops. Marching South he was met at the Boyne by James. Schomberg was killed but within a month William attacked the line of the Shannon, behind which the Jacobite army had retreated. Repulsed at Athlone he marched on Limerick and laid siege to it. The defense of Limerick is thrilling reading. Sarsfield slipped out with a few followers and intercepted William's siege-train and destroyed it. William raised the siege. Next year Ginkell forced the Shannon and found the Irish army under St. Ruth awaiting him at Aughrim. Victory was in the very hands of the Irish when St. Ruth was killed and his army scattered. The last hope of the Irish cause was Limerick and although Ginkell bridged the Shannon and invested the town from both sides, he could not storm it. A treaty was signed with Sarsfield and the Irish Catholics were given religious liberty and the return



of their property. This treaty was shamefully broken, resulting in the flight to Europe and its armies of the Wild Geese of Ireland (see glossary, p. 276).

The defeat of the Catholic cause was followed by confiscation and the Penal Laws. The law pursued the Catholic and oppressed him in every relation of life and it is due to this fact of the deep identification of Irish with Catholic through bitter suffering that today the Irish find it so difficult to look on their religion as in any sense debatable. The English forced ignorance, poverty and a total lack of incentive on all Irish Catholics. No profession was open to them, no tutors allowed even in their own homes unless they be Protestant. The English and Scots settlers now held nearly all the land and their representatives composed the Irish Parliament. Executive government was exercised from England.

During the war of American Independence Ireland was denuded of troops. The leading nobility and gentry raised corps of Volunteers from among their tenantry. Backed by the strong force of these Volunteers Ireland was able to demand freedom and the English Government acknowledged the right of Ireland to be governed and to be bound only by laws made by the Irish Parliament with the sanction of the King. Dublin prospered mightily and the entire nation flowered as it had not done since the early centuries of the Christian era. There is no more thrilling story in the world than the relation of these events in Jonah Barrington's *Rise and Fall of the Irish Nation*. During this period many of the Catholics had engaged in trade and their increasing wealth enabled them to form committees and press successfully for

their admission to the army, the law, and the franchise. Grattan and Flood and others fought for the rights of the Catholics; Grattan brought forward proposals for parliamentary reform, without which the newly won independence remained precarious, but failed to pass them.

The free movements in other countries had a large hold on the Irish imagination and led by Theobald Wolfe Tone, whose *Autobiography* ranks among the finest ever written, the *United Irishmen* was formed, whose desire was to chase the English out of Ireland once and for all. The plot of all that followed Wolfe's attempts to win this freedom for Ireland reads like a novel by Stendhal, but in the end they were defeated by English gold; the inexplicable fact of an Admiral's being separated from his fleet, which Tone could in no wise figure out, we know today was the result of bribery. Pitt had long planned the suppression of the Irish Parliament, but when the first attempt was made to bring about a Union by law, the attempt completely failed. Pitt realized that he had only one way; he tricked the Catholics into thinking they would be given Emancipation under the Union and by means of bribery, high titles and lucrative sinecures he succeeded to get the law passed by the majority of less than a handful of votes. Barrington had in his personal possession the lists of those who remained true to their country and those who were bought out by the British and a careful examination of these names and the terms of their surrender will enlighten the reader as to the attitude Joyce took towards Irish history. The Union ruined Dublin and the Irish aristocracy. The careful work of the Emmet brothers to carry on the work of the *United Irishmen*

and their final defeat, due to the most diabolic plotting on the part of Pitt and his minions in Ireland has now been laid bare in a book published recently in this country, *The Pursuit of Robert Emmet*. Any who wish to understand Ireland should read it. The upshot of all the filthy small actions which destroyed Emmet's plan was that he was executed and the Catholics were refused emancipation.

There now arose a champion of the Catholic cause in the person of Daniel O'Connell. This lawyer, an orator and ambitious to obtain the freedom of his people, aroused his countrymen and succeeded to get the Emancipation Act of 1829 passed. Unfortunately his love of the law and his aristocratic upbringing blinded him to the necessity for other than legal procedure and so a strong quarrel developed between the Young Ireland movement, fostered by John Mitchel and John Martin and many others who believed in the efficacy of physical force, and his own followers. Again the British helped events by convicting Mitchel of felony and transporting him and his principal aids to Van Diemen's Land. His *Jail Journal* contains a clear and beautiful description of what these men believed in and had they been permitted to go on, Ireland would have been much better off than she is even today, still divided.

In 1846 the stage was set for a calamity. The population had increased; acreage had been steadily reduced from tillage to pasture and half a million of the holdings in Irish farm lands were under five acres. A heavy burden of taxation was keeping the tenants in poverty and when their one source of food supply gave way, the blight of the potato which destroyed the crop in immense sections of Ireland, literally

millions of Irish were starved and other millions fled. Meantime the failure of the English to enact any adequate measures showed their true sentiments and feelings as regards Ireland. The result was the growth in American soil and in Ireland of societies bent on recovering for Ireland her freedom and these wooed Russian, Turkish or French aid, as the occasion made each of these look possible. Parnell, whose mother was an American and who was educated at Oxford, looked on the Irish situation as intolerable and, bent on coming to her aid, stood for his seat in Parliament and was elected. He sat quietly for two years, observing the tactics of the British and then with masterly coolness and detachment proceeded to turn those methods on themselves. He succeeded to do very much and had the British not been lucky enough to be offered by his love for Mrs. O'Shea a perfect weapon for use in his defeat, there is not much reasonable doubt that Parnell would have succeeded to obtain for Ireland her freedom.

A second Home Rule bill was introduced by Gladstone on his return to power after the defeat and death of Parnell. The House of Lords rejected it. In 1903 a Land Purchase Act was carried through Parliament by which the landlord was bought out and a nation of occupying owners of the fee-simple of their farms created. And so tenacious is the Irish in his own soil that the name of the purchaser in many cases in 1903 was the same name as that of the dispossessed in 1654. On the return of the Liberals to power the Irish party, under John Redmond, pledged the government to Home Rule. The government curtailed the vote of the Lords. Sir Edward Carson the famous Irish lawyer of the Archer-Shee

case (put on the stage by Terence Rattigan as *The Winslow Boy*) raised a force of Volunteers in Ulster and with the help of officers like Adjutant General Gough they succeeded to oppose Home Rule for themselves. The Act came into force but was suspended for the duration of World War I.

On the outbreak of the War the National Volunteers, formed to resist the Volunteer movement in Ulster under the control of Redmond joined the British army in large numbers. The Sinn Feiners however believed substantially in what the Young Irelanders had believed, a total separation. Padraic Pearse and his followers made a rising in Dublin in 1916 and while they knew from the start that they were doomed to complete failure, nevertheless they hoped that their blood sacrifice would open the eyes of the Irish to the miserable failure of Parliamentary means to freedom. Their lives were not given in vain, for out of the huge sentiment which gathered, a convention of all parties was summoned to Dublin, Ulster refused her allegiance and the Sinn Feiners refused to attend. The Government of Ireland Act set up two Parliaments, one for the 26 counties of Ireland and one for the 6 counties of Ulster. Sinn Fein ignored this. War broke out which was even carried into British territory and at length the British, due to the force of world opinion, were forced to grant the Irish freedom. Many are the difficulties which have since arisen, but the story of modern Ireland can be read elsewhere.

## CHAPTER THREE

---

### *THE CLASSICISM OF JOYCE*



ON THE JACKET OF ONE OF JOYCE'S books it is proclaimed by the publisher that Joyce is the greatest realist among novelists of the twentieth century.

Such a sentence it is good that Joyce is not alive to read, for in the sense in which the word "realist" is used, the statement is extremely far from being accurate. Joyce is a classicist.

THE ARTIST, HE IMAGINED, STANDING IN THE POSITION OF MEDIATOR BETWEEN THE WORLD OF HIS EXPERIENCE AND THE WORLD OF HIS DREAMS— 'A MEDIATOR, CONSEQUENTLY GIFTED WITH TWIN FACULTIES, A SELECTIVE FACULTY AND A REPRODUCTIVE FACULTY.' TO EQUATE THESE FACULTIES WAS THE

SECRET OF ARTISTIC SUCCESS: THE ARTIST WHO COULD DISENTANGLE THE SUBTLE SOUL OF THE IMAGE FROM ITS MESH OF DEFINING CIRCUMSTANCES MOST EXACTLY AND RE-EMBODY IT IN ARTISTIC CIRCUMSTANCES CHOSEN AS THE MOST EXACT FOR IT IN ITS NEW OFFICE, HE WAS THE SUPREME ARTIST. THIS PERFECT COINCIDENCE OF THE TWO ARTISTIC FACULTIES STEPHEN CALLED POETRY AND HE IMAGINED THE DOMAIN OF AN ART TO BE CONE-SHAPED. THE TERM, 'LITERATURE' NOW SEEMED TO HIM A TERM OF CONTEMPT AND HE USED IT TO DESIGNATE THE VAST MIDDLE REGION WHICH LIES BETWEEN APEX AND BASE, BETWEEN POETRY AND THE CHAOS OF UNREMEMBERED WRITING. ITS MERIT LAY IN ITS PORTRAYAL OF EXTERNALS; THE REALM OF ITS PRINCES WAS THE REALM OF THE MANNERS AND CUSTOMS OF SOCIETIES—A SPACIOUS REALM. BUT SOCIETY IS ITSELF, HE CONCEIVED, THE COMPLEX BODY IN WHICH CERTAIN LAWS ARE INVOLVED AND OVERWRAPPED AND HE THEREFORE PROCLAIMED AS THE REALM OF THE POET THE REALM OF THESE UNALTERABLE LAWS. SUCH A THEORY MIGHT EASILY HAVE LED ITS DEVISER TO THE ACCEPTANCE OF SPIRITUAL ANARCHY IN LITERATURE HAD HE NOT AT THE SAME TIME INSISTED ON THE CLASSICAL STYLE. A CLASSICAL STYLE, HE SAID, IS THE SYLLOGISM OF ART, THE ONLY LEGITIMATE PROCESS FROM ONE WORLD TO ANOTHER. CLASSICISM IS NOT THE MANNER OF ANY FIXED AGE OR OF ANY FIXED COUNTRY. IT IS A CONSTANT STATE OF THE ARTISTIC MIND. IT IS A TEMPER OF SECURITY AND SATISFACTION AND PATIENCE. THE ROMANTIC TEMPER, SO OFTEN AND SO GRIEVOUSLY MISINTERPRETED AND NOT MORE BY OTHERS THAN BY ITS OWN, IS AN INSECURE, UNSATISFIED, IMPATIENT TEMPER WHICH SEES NO FIT ABODE HERE FOR ITS IDEALS AND CHOOSES

THEREFORE TO BEHOLD THEM UNDER INSENSIBLE FIGURES. AS A RESULT OF THIS CHOICE IT COMES TO DISREGARD CERTAIN LIMITATIONS. ITS FIGURES ARE BLOWN TO WILD ADVENTURES, LACKING THE GRAVITY OF SOLID BODIES, AND THE MIND THAT HAS CONCEIVED THEM ENDS BY DISOWNING THEM. THE CLASSICAL TEMPER ON THE OTHER HAND, EVER MINDFUL OF LIMITATIONS, CHOOSES RATHER TO BEND UPON THESE PRESENT THINGS AND SO TO WORK UPON THEM AND FASHION THEM THAT THE QUICK INTELLIGENCE MAY GO BEYOND THEM TO THEIR MEANING WHICH IS STILL UNUTTERED. IN THIS METHOD THE SANE AND JOYFUL SPIRIT ISSUES FORTH AND ACHIEVES IMPERISHABLE PERFECTION, NATURE ASSISTING WITH HER GOODWILL AND THANKS. . . . FOR SO LONG AS THIS PLACE IN NATURE IS GIVEN US IT IS RIGHT THAT ART SHOULD DO NO VIOLENCE TO THE GIFT.

BETWEEN THESE TWO CONFLICTING SCHOOLS THE CITY OF THE ARTS HAD BECOME MARVELLOUSLY UNPEACEFUL. TO MANY SPECTATORS THE DISPUTE HAD SEEMED A DISPUTE ABOUT NAMES, A BATTLE IN WHICH THE POSITION OF THE STANDARDS COULD NEVER BE FORETOLD FOR A MINUTE. ADD TO THIS INTERNICINE WARFARE—THE CLASSICAL SCHOOL FIGHTING THE MATERIALISM THAT MUST ATTEND IT, THE ROMANTIC SCHOOL STRUGGLING TO PRESERVE COHERENCE—AND BEHOLD FROM WHAT UNGENTLE MANNERS CRITICISM IS BOUND TO RECOGNIZE THE EMERGENCE OF ALL ACHIEVEMENT. THE CRITIC IS HE WHO IS ABLE, BY MEANS OF THE SIGNS WHICH THE ARTIST AFFORDS, TO APPROACH THE TEMPER WHICH HAS MADE THE WORK AND TO SEE WHAT IS WELL DONE THEREIN AND WHAT IT SIGNIFIES. FOR HIM A SONG BY SHAKESPEARE WHICH SEEMS SO FREE AND LIVING, AS REMOTE FROM ANY CONSCIOUS



PURPOSE AS RAIN THAT FALLS IN A GARDEN OR AS THE LIGHTS OF EVENING, DISCOVERS ITSELF AS THE RHYTHMIC SPEECH OF AN EMOTION OTHERWISE INCOMMUNICABLE OR AT LEAST NOT SO FITLY. BUT TO APPROACH THE TEMPER WHICH HAS MADE ART IS AN ACT OF REVERENCE BEFORE THE PERFORMANCE OF WHICH MANY CONVENTIONS MUST BE FIRST PUT OFF FOR CERTAINLY THAT INMOST REGION WILL NEVER YIELD ITS SECRET TO ONE WHO IS ENMESHED WITH PROFANITIES.

CHIEF AMONG THESE PROFANITIES STEPHEN SET THE ANTIQUE PRINCIPLE THAT THE END OF ART IS TO INSTRUCT, TO ELEVATE, AND TO AMUSE. 'I AM UNABLE TO FIND EVEN A TRACE OF THIS PURITANIC CONCEPTION OF THE ESTHETIC PURPOSE IN THE DEFINITIONS WHICH AQUINAS HAS GIVEN OF BEAUTY', HE WROTE, 'OR IN ANYTHING WHICH HE HAS WRITTEN CONCERNING THE BEAUTIFUL. THE QUALIFICATIONS HE EXPECTS FOR BEAUTY ARE IN FACT OF SO ABSTRACT AND COMMON A CHARACTER THAT IT IS QUITE IMPOSSIBLE FOR EVEN THE MOST VIOLENT PARTIZAN TO USE THE AQUINIAN THEORY WITH THE OBJECT OF ATTACKING ANY WORK OF ART THAT WE POSSESS FROM THE HAND OF ANY ARTIST WHATSOEVER.' THIS RECOGNITION OF THE BEAUTIFUL IN VIRTUE OF THE MOST ABSTRACT RELATIONS AFFORDED BY AN OBJECT TO WHICH THE TERM COULD BE APPLIED SO FAR FROM GIVING ANY SUPPORT TO A COMMANDMENT OF *Noli Tangere* WAS ITSELF NO MORE THAN A JUST SEQUENCE FROM THE TAKING-OFF OF ALL INTERDICTIONS FROM THE ARTIST. THE LIMITS OF DECENCY SUGGEST THEMSELVES SOMEWHAT TOO READILY TO THE MODERN SPECULATOR AND THEIR EFFECT IS TO ENCOURAGE THE PROFANE MIND TO VERY FUTILE JURISDICTION. FOR IT CANNOT BE URGED TOO STRONGLY ON THE PUBLIC MIND

THAT THE TRADITION OF ART IS WITH THE ARTISTS AND THAT EVEN IF THEY DO NOT MAKE IT THEIR INVARIABLE PRACTICE TO OUTRAGE THESE LIMITS OF DECENCY THE PUBLIC MIND HAS NO RIGHT TO CONCLUDE THEREFROM THAT THEY DO NOT ARROGATE FOR THEMSELVES AN ENTIRE LIBERTY TO DO SO IF THEY CHOOSE. IT IS AS ABSURD, WROTE THE FIERY HEARTED REVOLUTIONARY, FOR A CRITICISM ITSELF ESTABLISHED UPON HOMILIES TO PROHIBIT THE ELECTIVE COURSES OF THE ARTIST IN HIS REVELATION OF THE BEAUTIFUL AS IT WOULD BE FOR A POLICE MAGISTRATE TO PROHIBIT THE SUM OF ANY TWO SIDES OF A TRIANGLE FROM BEING TOGETHER GREATER THAN THE THIRD SIDE.

IN FINE, THE TRUTH IS NOT THAT THE ARTIST REQUIRES A DOCUMENT OF LICENSE FROM HOUSEHOLDERS ENTITLING HIM TO PROCEED IN THIS OR THAT FASHION BUT THAT EVERY AGE MUST LOOK FOR ITS SANCTION TO ITS POETS AND PHILOSOPHERS. THE POET IS THE INTENSE CENTRE OF THE LIFE OF HIS AGE TO WHICH HE STANDS IN A RELATION THAN WHICH NONE CAN BE MORE VITAL. HE ALONE IS CAPABLE OF ABSORBING IN HIMSELF THE LIFE THAT SURROUNDS HIM AND OF FLINGING IT ABROAD AGAIN AMID PLANETARY MUSIC. WHEN THE POETIC PHENOMENON IS SIGNALLED IN THE HEAVENS, IT IS TIME FOR THE CRITICS TO VERIFY THEIR CALCULATIONS IN ACCORDANCE WITH IT. IT IS TIME FOR THEM TO ACKNOWLEDGE THAT HERE THE IMAGINATION HAS CONTEMPLATED INTENSELY THE TRUTH OF THE BEING OF THE VISIBLE WORLD AND THAT BEAUTY, THE SPLENDOR OF TRUTH, HAS BEEN BORN. THE AGE, THOUGH IT BURY ITSELF FATHOMS DEEP IN FORMULAS AND MACHINERY, HAS NEED OF THESE REALITIES WHICH ALONE GIVE AND SUSTAIN LIFE AND IT MUST AWAIT FROM THOSE

CHOSEN CENTRES OF VIVIFICATION THE FORCE TO LIVE, THE SECURITY FOR LIFE WHICH CAN COME TO IT ONLY FROM THEM. THUS THE SPIRIT OF MAN MAKES A CONTINUAL AFFIRMATION. *Stephen Hero*, pp. 77-80 (New Directions, 1955).

In a letter written by William Butler Yeats to Olivia Shakespear on March 9, 1933 he says, *Joyce and D H Lawrence have however almost restored to us the Eastern simplicity. Neither perfectly, for D H Lawrence romanticises his material and Joyce never escapes from his Catholic sense of sin.*

This facile and easily-remembered remark of Yeats re Joyce has been responsible for a lot of nonsense; Joyce obviously had been a Catholic and look at all that sin he describes! It was fun for the convert, T. S. Eliot, to find in Joyce this preoccupation—it works up into such fine readable prose. Nevertheless Yeats' statement is not true.

Of all artists I know, none is less finical, none more concerned with a whole vision, than Joyce. Having freed himself in early life from an allegiance to dead beliefs, he was not preoccupied with any single aspect of man's life on earth. In his early essay on Mangan, the one quality he deplored in Mangan was his preoccupation with Irish history. Joyce's attitude towards history was that of William Blake—the events it recorded had little of reality in them and so by and large were unworthy the notice of a poet.

The poet has a larger, far more difficult task.

*Nations, races, and individual men are unified by an image, or bundle of related images, symbolical or evocative of the state of mind, which is of all states of mind not impossible, the most difficult to that man, race or nation; because only the greatest obstacle that can be contemplated without despair, rouses the*

*will to full intensity*. Thus defines William Butler Yeats the work of genius.

Joyce knew from his early childhood that he was predestined to bring into being for his country a symbol of her unattainable desires, the living, ungraspable identity of his native land. Where others sought political action, or cultural unity, he sought to express, to hold up to view the breathing, suffering, laughing image of his native land—to fix it out there in poet's space, where gun of man may not bring it down nor future man fail to see it—a kind of Luther's proclamation, pinned to the door of heaven, attesting to the supreme beauty of his native land.

He has achieved a work unique in its classicism. With the tragic history of Ireland he is patient to the point of understanding and admiring Belfast, a seat of the Protestant, Anglo-Irish resistance to the separate existence of Ireland, which to this day sends representatives to Westminster; his satisfaction is complete in the perfection of his showing forth of all her attributes and his faith in her absolute. He stands at every moment, mind straddled across the entire universe of her thousands of years of existence and sees, smells, tastes and embraces all of her. Joyce is a lover like Ezekiel—he could eat dung—not because he was a pervert, but because he could encompass reality entire.

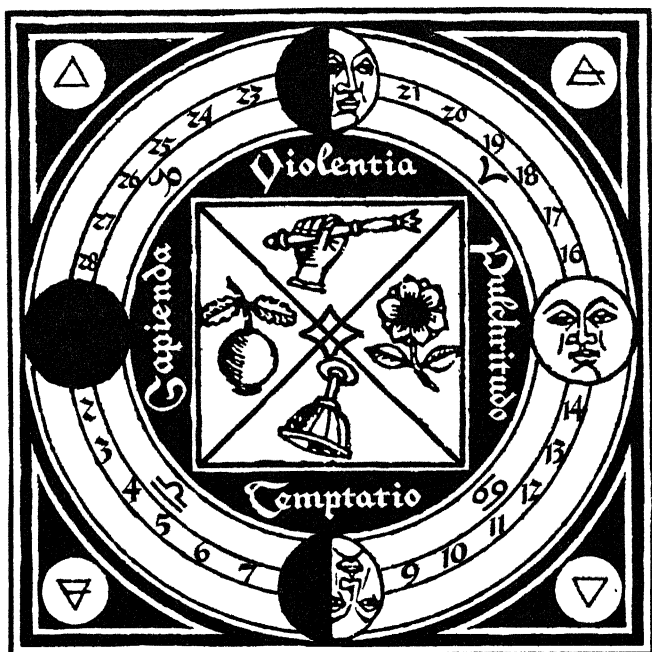
What I am unable to discover is his secret—he puts it all in there, and much of it is despicable, and yet the reader who strives by study to understand his entire statement, is led to a deep abiding affection for Ireland which can never be erased. I know that Homer has been worshipped by intelligent men from all countries for hundreds of years and

yet I dare to believe that the day will come when Joyce will displace him, he is so full of new beauty, so persuasive, so fully understanding of all the depth of woe of modern man, so saintlike in his command over his appetites, so unbelievably delicate in his humor when his heart is most broken, that I believe a band of followers will turn to him for nurture throughout the next two thousand years, to find in him the only sustenance which can fertilize our aridity, so false and dead are our present allegiances. He is the man above all others deserving the name of poet, who alone, standing high above all the suffering of modern man, can convey comfort, because he never tried.

Every single achievement, artistic, historical, religious or personal of his native land is more alive in his hands than it was before he took it up—because he named them, the remotest villages stand up in the light and *exist*; those men who loved Ireland, who gave her all the immense attractiveness she has, stand there in the light of Joyce's mind pleading to us of their valor and forcing us to an image of man which raises our sights above the present, whether we will or no.

"*Articifer*" in deed, the creator of the greatest structure yet to be erected by the mind of man.

## THE STRUCTURE



IN LOOKING AT THE SYMBOL, taken from William Butler Yeats' *Stories of Michael Robartes*, you are gazing at a diagram of the structure of *Finnegans Wake*. It is the Great Wheel of the Ancients, marked off in the 28 phases of life which complete one turn of the Wheel, containing within itself the four quarters of the physical world and the four realities of life, which in the diagram are designated as the Will, Beauty, Temptation and Wisdom. William Butler Yeats has elaborated this plan and calls these Four Faculties: Will, Mask, Creative Mind and Body of Fate.

He sees the world as the vast gyrations of two opposing realities, the Primary and the Antithetical, which resemble two huge gyres tunneling into one another, the one constantly decreasing as the other constantly gains, until completion is reached and the reverse movement starts.

This is the seat of Joyce's classicism: he knows that however omnipresent and powerful are the Primary forces, standing for the democratic, an age of necessity, truth, goodness, mechanism, science, democracy, abstraction, peace, there approach the Antithetical forces, standing for the aristocratic, bringing an age of freedom, fiction, evil, kindred, art, aristocracy, particularity, war.

In a letter to T. S. Eliot, dated February 22, 1932, Joyce wrote: THE CASE IS QUITE DIFFERENT WITH *Work in Progress*, WHICH HAS NEITHER BEGINNING NOR END. *Finnegans Wake* has no beginning nor end, is not a story, nor a novel, but an elaborated symbol, based on *A Vision* of William Butler Yeats. It is divided into four parts according to the four conditions of the Mask, which word, as employed by Yeats, means the object of the will, that which should be. All unity

is from the Mask and the antithetical Mask is described as a form created by passion to unite us to ourselves, the self so sought is that Unity of Being compared by Dante in the *Convito* to that of a perfectly proportioned human body. According to Yeats the Four Conditions of the Mask are:

First quarter	<i>Intensity</i>
Second quarter	<i>Tolerance</i>
Third quarter	<i>Convention or systematization</i>
Fourth quarter	<i>Self-analysis</i>

Because of the rotating of the gyres, it is the third quarter which affects the first quarter, the fourth which affects the second, the first which affects the third and the second which influences the fourth.

James Joyce has adopted these influences as the leading schemata of Parts I, II, III, IV into which *Finnegans Wake* is divided, so that we find Part I, covering pages 3-216, yielding us a systematization, Part II, covering pages 219-399, yielding us his self-analysis, Part III, covering pages 403-590, mirroring what Yeats calls intensity (characteristics also of Nietzsche and William Blake) and Part IV, covering pages 593-628 what might be termed the creator's tolerance.

Parts I, II, III, IV also stand for the time of day as it relates to Ireland's history:

- Part I is night (the last word of this Part)
- Part II is the hour before dawn  
(AND STILL A LIGHT MOVES LONG THE RIVER)
- Part III is Dawn (TAG. RUMBLING.)
- Part IV is Day (NOW DAY, SLOW DAY,  
FROM DELICATE TO DIVINE, DIVASES)



In these four parts there are a total of seventeen separate sections:

Part I has 8 sections

Part II has 4 sections

Part III has 4 sections

Part IV has 1 section

---

17

If we turn back to our figure, we will see that the 28 phases of a complete wheel are marked off in the four quarters. This wheel is every completed movement of thought or life. Man seeks his opposite, or the opposite of his condition, attains it so far as it is attainable at Phase 15, and returns to Phase 1 again.

On the map of twenty-eight incarnations there is the sign of *Aries* between Phases 18 and 19. It is the position that will be occupied by the vernal equinox at the central moment of the next religious era, or at the beginning of the succeeding antithetical civilisation, for the position of the equinox marks the phase of Will in the wheel of 26,000 years. It is the *Aries* or solar east of the double cone of its particular era set within the circuit of the Great Year. At present it approaches the central point of Phase 17 where the next influx must take place. There are seventeen phases in *Finnegans Wake* because that is where we are now, in the seventeenth, which brings the book up to the present, where it closes.

Throughout the entire book there are certain figures moving—principal of these is Finn MacCool, whom some believe

to be an historical character in Irish history, others, a mythic one. I am not in possession of knowledge sufficient to debate either side; I only know that Joyce found in him a symbol of his entire idea. On September 8, 1938, Joyce wrote to Louis Gillet, *Here I find my theory on the scandinavianism of my hero, Finn MacCool, confirmed (the Fingla of Macpherson, father of Ossian and grandfather of Oscar) by the research of a German scholar, Zimmer. It is curious to see in the resume that Professor Zimmer is engaged in on the work of his father, the boldness which I have dared in putting the gross Norwegian HCE in the skin of a mythical hero purely Celtic, justified by Teutonic doctrine with chapter and verse.*

In other words, Joyce played a hunch that the most national figure in Irish literature represented something larger than himself, come over to Ireland out of Scandinavia and therefore one who could be made to represent the movement of man from earliest times onward. As one meets Finn in the literature of Ireland he stands for everything which is aristocratic in Yeats' understanding of the word, he expresses power, freedom, an hierarchial form of society, the presence in many leaders of both ability and strength, contesting with joy one another's prowess, the masculine society, harsh and surgical. He is an antithetical phase figure par excellence.

Then comes St. Patrick, the figure of the primary phase, who destroys the free roving power of men like Finn and brings society to a vision of obedience, equality and peace. With St. Patrick came the fall of Tara, the seat of the overkings of Ireland and the belittling forces of the Christian religion. All of the passionate events of Irish history after

that, various and manifold in their results as they might be, represent the triumph of the primary phase of life up until 1916—the year of the Insurrection in Dublin, led by Padraic Pearse and O’Rahilly.

That moment marks the beginning of the counter movement and heralds the rise of a free Ireland.

The sound of this future event is also heard throughout the book—the Glossary indicates the entire list of the pages on which Pearse-O’Rahilly are mentioned—the *Ballad of Persse O’Reilly* being Joyce’s announcement of this theme. Like other great men, Joyce has cloaked his most serious message in an irreverent street ballad.

On the opening page of *Finnegans Wake* it states. THE GREAT FALL OF THE OFFWALL ENTAILED AT SUCH SHORT NOTICE THE PFTJSCHUTE OF FINNEGAN, ERSE SOLID MAN, THAT THE HUMPTYHILLHEAD OF HUMSELF PRUMPTLY SENDS AN UNQUIRING ONE WELL TO THE WEST IN QUEST OF HIS TUMPTYTUMTOES.

*Humpty Dumpty sat on a wall  
Humpty Dumpty had a great fall  
All the King’s horses and all the King’s men  
Couldn’t put Humpty Dumpty together again.*

Humpty Dumpty is the English power in Dublin.

Dublin fell into the power of foreigners after Finn and his great protective band of warriors, called the Fiana, were no longer in power and able to protect Ireland’s shores from invasion. In the *Duanaire Finn* is a speech between St.

Patrick and Oisín which is one of the most powerful things in literature. It is Oisín's justification of his great father, Finn, and his despal of the softness of Christianity and the ungenerosity that would condemn the greatest of warriors to Hell because he didn't believe in the God who dealt out punishment as promulgated by St. Patrick. It is interesting to note that although St. Patrick disapproved of Oisín and was positive he was going to perdition, nevertheless he loved him—wished to have him near and begged Oisín to relate tales of himself and his father and his son. These tales stirred the blood and to an Irishman were irresistible, despite his belief that they were wicked.

Around Dublin a wall was put up. It stayed there for a very long time. But when an extremely small band of dedicated men decided to fight the English and put them out of Ireland, although their cause failed and no visible results were obtained at the moment, nevertheless the seeds of Irish victory had been sewn, the wall was broken down and couldn't be put together again. The most quiet and moving account of this is given by the poet James Stephens, in *Insurrection*.

The fall of this wall is heard on page 44 of *Finnegans Wake* The (klikkak lakkak laskak lopatz klatsch a batta creppy crotty graddagh semmih sammih nouit happluddy appluddy pkonpkat!)

The body of Humpty Dump is carried off the stage to the tune of a band, with the Irish in joyous attendance.

THEN WE'LL HAVE A FREE TRADE GAELS' BAND AND MASS  
MEETING

FOR TO SOD THE BRAVE SON OF SCANDIKNAVERY.  
AND WE'LL BURY HIM DOWN IN OXMANSTOWN  
(see glossary, p. 195)

ALONG WITH THE DEVIL AND DANES (see glossary, p. 62)  
(CHORUS) WITH THE DEAF AND DUMB DANES,  
AND ALL THEIR REMAINS.

The two most talked of figures in *Finnegans Wake* are HCE, or Earwicker, and ALP, or Anna Livia Plurabelle. According to Yeats' mythology this man and woman are the man and woman of Blake's *Mental Traveller*, the woman representing Mask and Body of Fate, man representing the Will and Creative Mind. Yeats identifies the Will as the word is commonly understood by Western man, Mask as its object, or the Is and the Ought; Creative Mind and Body of Fate are thought and its object, or the knower and the known.

For an examination of this important poem of Blake's I am copying it here for the reader's convenience:

### THE MENTAL TRAVELLER

*I Travel'd thro' a Land of Men,  
A land of Men & Women too,  
And heard and saw such dreadful things  
As cold Earth wanderers never knew.*

*For there the Babe is born in joy  
That was begotten in dire woe:  
Just as we Reap in joy the fruit  
Which we in bitter tears did sow.*

*And if the Babe is born a Boy  
He's given to a Woman old,  
Who nails him down upon a rock,  
Catches his shrieks in cups of gold.*

*She binds iron thorns around his head,  
She pierces both his hands & feet,  
She cuts his heart out at his side  
To make it feel both cold & heat.*

*Her fingers number every nerve,  
Just as a Miser counts his gold;  
She lives upon his shrieks & cries,  
And she grows young as he grows old.*

*Till he becomes a bleeding youth,  
And she becomes a Virgin bright;  
Then he rends up his Manacles  
And binds her down for his delight.*

*He plants himself in all her Nerves,  
Just as a Husbandman his mould;  
And she becomes his dwelling place  
And Garden fruitful seventy fold.*

*An aged Shadow, soon he fades,  
Wand'ring round an Earthly Cot,  
Full filled all with gems & gold  
Which he by industry had got.*

*And these are the gems of the Human Soul,  
The rubies & pearls of a lovesick eye,  
The countless gold of the akeing heart,  
The martyr's groan & the lover's sigh.*

*They are his meat, they are his drink:  
He feeds the Beggar & the Poor  
And the wayfaring Traveller:  
For ever open is his door.*

*His grief is their eternal joy;  
They make the roofs & walls to ring;  
Till from the fire on the hearth  
A little Female Babe does spring.*

*And she is all of solid fire  
And gems & gold, that none his hand  
Dares stretch to touch her Baby form,  
Or wrap her in his swaddling-band.*

*But She comes to the Man she loves,  
If young or old, or rich or poor;  
They soon drive out the aged host,  
A Beggar at another's door.*

*He wanders weeping far away,  
Untill some other take him in;  
Oft blind & age-bent, sore distress,  
Untill he can a Maiden win.*

*And to allay his freezing Age  
The Poor Man takes her in his arms;  
The Cottage fades before his sight,  
The Garden & its lovely Charms.*

*The Guests are scatter'd thro' the land,  
For the eye altering alters all;  
The senses roll themselves in fear,  
And the flat Earth becomes a Ball;*

*The stars, sun, Moon, all shrink away,  
A desert vast without a bound,  
And nothing left to eat or drink,  
And a dark desert all round.*

*The honey of her Infant lips,  
The bread and wine of her sweet smile,  
The wild game of her roving eye,  
Does him to Infancy beguile:*

*For as he eats & drinks he grows  
Younger & younger every day;  
And on the desert wild they both  
Wander in terror & dismay.*

*Like the wild Stag she flees away,  
Her fear plants many a thicket wild;  
While he pursues her night & day,  
By various arts of Love beguil'd,*

*By various arts of Love & Hate,  
Till the wide desert planted o'er  
With labyrinths of wayward Love,  
Where roam the Lion, Wolf & Boar,*

*Till he becomes a wayward Babe,  
And she a weeping Woman Old.  
Then many a Lover wanders here;  
The Sun & Stars are nearer roll'd.*

*The trees bring forth sweet Extacy  
To all who in the desert roam;  
Till many a city there is Built;  
And many a pleasant Shepherd's home.*



*But when they find the frowning Babe,  
Terror strikes thro' the region wide:  
They cry "The Babe! the Babe is born!"  
And flee away on Every side.*

*For who dare touch the frowning form,  
His arm is wither'd to its root;  
Lions, Boars, Wolves, all howling flee,  
And every Tree does shed its fruit.*

*And none can touch that frowning form,  
Except it be a Woman Old;  
She nails him down upon the Rock,  
And all is done as I have told.*

When Joyce lived in Trieste, he gave lectures on William Blake which I would give much money to have a transcript of. I hope to do a separate volume on the relation of the two men, for it is Joyce's closest alliance to another human being, Blake being a man whom he trusted and whom he was willing to accept as a teacher, from whose beliefs I can not find that he deviated in any major particular.

HE VOWS HIM . . . TO BE OF THE SIR BLAKE TRIBES BLEAK  
WHILE THROUGH LIFE'S UNBLEST HE RODES BACKS OF  
BANNARS. p. 563

NO LATER THAN A VERY FEW FORTNIGHTS SINCE I WAS  
MEETING ON THE THINKER'S DAM WITH A PAIR OF MEN  
OUT OF GLASSHOUSE WHOM I SHUTTLED HANDS WITH  
NAMED MACBLACKS—I THINK THEIR NAMES IS MAC  
BLAKES—FROM THE HEADTIRE CLUMP—AND THEY WERE

IMPROVING ME AND MAKING ME BELIEK NO FIVE HOUR  
FACTORY LIFE WITH INSUFFICIENT EMOLLIENT AND IN-  
DUSTRIAL DISABLED FOR THEM THAT DAY O'GRATISES.  
p. 409

The above poem of Blake conveys vividly the cyclic aspect of human societies and the cultures which they create, making it clear that there is enmity between nature and man, and that struggle and confusion which operate to separate man from his goal are here necessary. The fierce ruthless atmosphere in which the poem rolls onward represents precisely the nature of what is going on when individual creative genius fights its way clear to vision and brings forth the new form. The same holds for societies. Nature is beneficent only when

*He rends up his Manacles  
And binds her down for his delight.*

The rending of Manacles takes all the strength a man or society has—and it is necessary to emphasize this because while the classic temperament which Joyce possessed is *sure* that the struggle will go on, an assurance of its inevitability can cloud the necessity for the maximal opposition which a genius is forced to. Blake has given it full flavor; therefore Joyce trusts him.

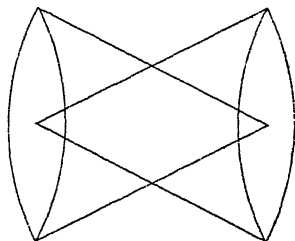
The Irish poet William Butler Yeats, who preceded Joyce and was largely instrumental in shaping the form of Joyce's rebellion, also was a student of William Blake and spent a considerable number of years in trying to understand and elucidate Blake's writing. This he succeeded to do and I feel that we owe to Yeats and to his father (who influenced

him) our immensely increased appreciation and use of Blake.

Yeats himself evolved an entire scheme or outline of the nature of life on this earth which he says appears to him to be the same as the one known to Blake when he wrote *The Mental Traveller*. He does not know from what source Blake derived his knowledge, but he feels certain that his knowledge and Blake's have a common and identical source. This scheme which Yeats worked on for many years has been taken by Joyce as the actual skeletal structure for *Finnegans Wake* and I want therefore to describe it as clearly as I can in some detail.

Empedocles said, "When Discord has fallen into the lowest depths of the vortex, Concord has reached the center. Never will boundless time be emptied of that pair and they prevail in turn as that circle comes round, and pass away before one another and increase in their appointed turn."

If we think of the vortex attributed to Discord, Yeats explains, as formed by circles diminishing until they are nothing, and of the opposing sphere attributed to Concord as forming from itself an opposing vortex, the apex of each vortex in the middle of the other's base, we have before us the fundamental symbol. In Joyce's words: ONE WORLD BURROWING ON ANOTHER



The vortex is composed two ways, of straight lines representing Time, because a line is a movement without extension and a continual, non-stop curved plane, representing Space, cutting the line at right angles. Line and plane are combined in a gyre which must expand or contract according to whether mind grows in objectivity or subjectivity. Subjectivity is identified with Time; objectivity with space.

The subjective, Time cone in Yeats' scheme is given the name "antithetical tincture" because it is achieved and kept in existence by continual conflict with its opposite; the objective, Space cone is termed "primary tincture" because whereas subjectivity tends to separate man from man, objectivity brings us back to the mass where everything begins. The cones of the tinctures mirror reality, but are in themselves pursuit and illusion. By the antithetical cone we express more and more, as it broadens, our inner world of desire and imagination and by the primary we express objectivity of mind, the scientific approach. The antithetical carries an emphasis of the emotional and aesthetic, whereas the primary yields the reasonable and moral. Within both of these interacting cones move four faculties, namely:

*Will*

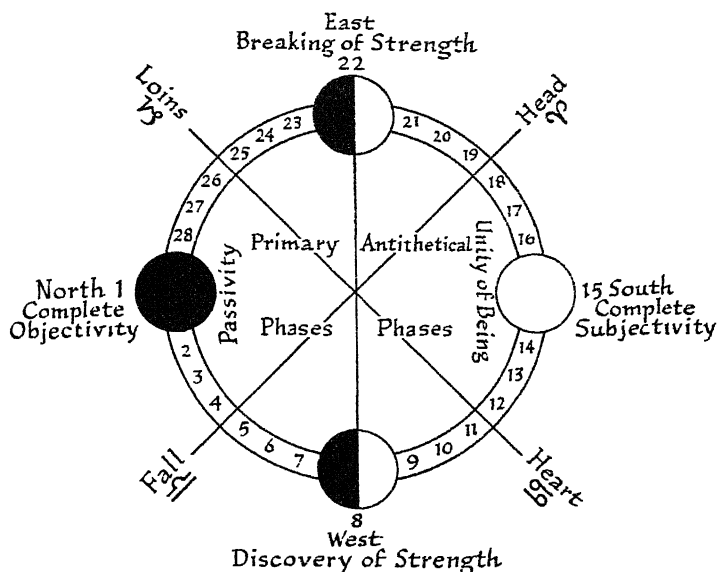
*Mask* (which is the object *Will* seeks,  
whatever it may be)

*Creative Mind* (or thought)

*Body of Fate* (which is the object Thought seeks)

These pairs of opposites whirl in contrary directions, *Will* and *Mask* from right to left, *Creative Mind* and *Body of Fate* like the hands of a clock, from left to right. Any particular man is classified in Yeats' system according to the place in

the diagram which is occupied by *Will*, or choice, as it pertains to him.



This wheel is every completed movement of either Thought (a given Culture) or life (a particular human being). Both man and the total structure in which he is environed are constantly seeking their opposite or the opposite of the particular condition in which they are, from whence the movement comes.

We note that this great wheel is composed of 28 phases and Yeats has worked out a Table of the Four Faculties listed above, describing each of them in each of the 28 phases. I refer readers to pp. 96-99 of *A Vision* in which the table is given in detail.

Opposed to these Four Faculties are Four Principles. The whole system is founded upon the belief that the ultimate reality, symbolised as the Sphere (the wholeness all man's endeavor is directed towards) can be known to man only in a series of antinomies such as *The Mental Traveller* describes. These Four Principles operate not only in the life of any one man, but operate also in the period after death, between lives. The Principles, through their conflict, reveal reality, but create nothing. They are as follows:

*Husk* (symbolically the human body) is the Past

*Passionate Body* (the objects of sense) is the Present

*Spirit* (mind) represents the Future

*Celestial Body* (object of mind) stands for the timeless

In the wheel of the Faculties, *Will* predominates during the first quarter, *Mask* during the second, *Creative Mind* during the third, and *Body of Fate* during the Fourth. In the wheel of the Principles, *Husk* (the new still unopened husk) predominates during the first quarter, *Passionate Body* during the second, *Spirit* during the third and *Celestial Body* during the Fourth.

When the two wheels are superimposed we find that the present and the timeless, past and future, are opposite. True reality, because neither concord nor discord, one nor many, is unknowable—this eternal instant can not be comprehended by the human mind which can only know through a series of antinomies. Yeats stated that those who instructed him followed tradition by substituting for this phaseless perfect sphere a *Record* "where the images of all past events, remain for ever thinking the thought and doing the deed."

This *Record* is what we have in *Finnegans Wake*. It has not been realized up until now to what an extent Joyce's book is a record of actual event concerning the entire life of his nation. I have so far, in fourteen years of intensive study, not been able to find one gap in Joyce's record; he has included all of the events, persons, writings, manufacturers, rivers, counties, mountains, legends, archaeological finds and mythological figures which are to be learned of in Celtic studies. It contains far more of Ireland than Homer does of Greece, or than Cervantes of Spain, or Dante of Italy. And these facts are usually included not descriptively, but by an actual tiny fragment of their reality, so that in order to discover their meaning there is not a single reference book one can turn to: one *must* read the great works of Irishmen, one *must* study in detail the lives of her heroes, one *must* study ancient Gaelic literature, one *must* acquaint oneself with her history in detail. It is obvious that that passionate man had a purpose, any *description* he could have written we could mentally absorb and forget. But an experience, a physically present, real experience hurts—and remains; Ireland remains. Joyce does not tell *about* his country; he takes Ireland and ripping off the protective skin of our ignorance, lays her against our raw, uncovered burning flesh, there to grow, to become one piece with our flesh, inseparable. The achievement of a poet.

But the reason *Finnegans Wake* is hard to read is not the presence of these innocent-looking words whose meaning must be hunted out, nor does the difficulty lie in the sentence structure. After sufficient study, both the words and the form of the individual sentences yield an intense satisfaction

and clarity, as the large number of readers engaged in hacking away at the impenetrable mass, will testify.

*Finnegans Wake* is hard going for us because it was hard going for Joyce. It consists of three separate time elements, going onward simultaneously, quite often within the same sentence. There is the world of the symbolic structure of the universe, where Blake and Yeats yield us understanding and this includes not only a symbolic skeletal structure, but symbolic figures as part of this structure. There is the world of the actual history of Ireland, which far exceeds in importance and actual volume of words devoted to the purpose, the other two elements, being the overwhelming purpose of its existence. And there is the hum-drum story of the life of an individual typical man and his family, symbolising the symbol. Joyce makes him faceless, and indistinguishable from hundreds of others, so as to bring out the timelessness of his existence and the rhythms of that existence.

Joyce testified several times in his letters to what extreme anguish of work he was subjected, trying to force these three side-by-side elements into a completed movement. And in my opinion the reason the book offers such intense barriers to the human perceptive intelligence is that the hum-drum story is not handled as well and is far more difficult to trace out and far less rewarding after it has been traced out than the other two elements, both of which have been carried off with superb mastery. But as Chekhov once complained, a man can not write the kind of work he wants to write; he can only bring forth the one he has been assigned by his talents. Chekhov hated with a deep personal bitterness the short story; those he wrote are among the most perfect



to be found. Joyce had a mind which for comprehension has never been surpassed—his intellect tore right straight through any abstrusity and came up holding the plum. He was bored by the commonplace. So the commonplace, the “Here Comes Everybody”, in its minute, endlessly repeated, unexciting pattern probably irritated him—and thus the composition which carries forward the life of HCE and ALP in their domestic round, is worked at, anguished over—and the reader suffers from this struggle.

However, I can not see how Joyce could have eliminated it and since it is built into the fundamental structure of his book, there is nothing to do but ferret out these three elements. I have therefore decided on a plan to describe for the first half of the book (ten sections) each section as it relates to these three worlds of symbolism, history and daily life (which Joyce occasionally has omitted and for which, therefore, no summary will appear), hoping thereby that the work as a whole will clarify for the reader, enabling anyone so minded, by aid of the glossary, source books mentioned, and sample translations which have been included, to study until he has mastered in its entirety any given page or passage, and to locate to himself where he is in the general map of *Finnegans Wake* by reference to this running diagram which I attempt.

## *PART I in general*

SYMBOLISM	HISTORY OF IRELAND	DAILY LIFE
The Fourth Principle of Yeats, equivalent to the timeless, or what might be called the pattern or seed known to Yeats as <i>The Celestial Body</i>	Surveys the <i>Record</i> BUT EVERY DAY IN EVERY WAY I AM WALKING ALONG THE STREETS OF DUBLIN AND ALONG THE STRAND. AND 'HEARING VOICES'. Letter to C P Curran, dated August 6, 1937	The Book of the parents

### Book I • Section I (pp. 3-29)



### *The Poet Joyce*



He addresses Finn, the hero of ancient Ireland and says, IF YOU ONLY WERE THERE TO EXPLAIN THE MEANING (that is to Ireland of all her sufferings) BEST OF MEN, AND TALK TO HER NICE OF GULDENSELVER. (Her golden self which she was and will become again.) (p. 28)

HERO! SEVEN TIMES THERETO WE SALUTE YOU! THE WHOLE BAG OF KITS, FALCONPLUMES AND JACKBOOTS IN-

CLOTED, IS WHERE YOU FLUNG THEM THAT TIME. YOUR HEART IS IN THE SYSTEM OF THE SHEWOLF AND YOUR CRESTED HEAD IS IN THE TROPIC OF COPRICAPRON. YOUR FEET ARE IN THE CLOISTER OF VIRGO. . . . THE LOAMSOME ROAM TO LAFFAYETTE IS ENDED. (Laughy-yet!) DROP IN YOUR TRACKS, BABE! BE NOT UNRESTED! (p. 26)

If we look in Yeats we learn that this Babe is from Blake's *Mental Traveller*. When the man of Phase Two lives according to his Daimon, he frees himself from emotion, and the *Body of Fate* pushes back the mind into its own supersensual impulse until it grows obedient to all that recurs. He gives himself up to Nature as the Fool gave himself up to God. He is neither immoral nor violent but innocent; is as it were the breath stirring on the face of the deep. NOW BE AISY, GOOD MR. FINNIMORE, SIR. AND TAKE YOUR LAYSURE LIKE A GOD ON PENSION. p. 24

*See Translations.*

Book I • Section 1 (pp. 3-29)



*History of Ireland*



The first Section, pages 3-29, includes all the motifs of the book—it is a musical announcement of what is to follow.

In a way that seems almost impossible of achievement, each and every motif has been woven into this section.

Its general meaning is as follows. Ireland was a living beautiful queen with lots of beautiful life in her, then her leaders sold her out for reasons of titles, security in their power, etc., etc., and all the while she was biding her time and preserving herself, hoping against hope that the time would come when she could be free.

On page 6 he says, MACCOOL, MACCOOL, WHY DID YOU DIE? He is referring of course to Finn Mac Cool, the great leader and poet of Ireland who lived in pagan times and about whom there are hundreds of tales, embroidered and fanciful, but whose existence is a fact. He stands to Joyce for Irish life at its best, powerful, joyous, untrammelled, full of physical beauty and beauty of action, with the highest standards of courtesy and accomplishment. The world of Finn Mac Cool makes the ages which have come since look pallid and weak and Joyce's theme is always that we should *live*, big, brave and joyous as Finn. No better contrast between the Christian era and the pagan world of Finn could be given than in the poems Oisín, the son of Finn and himself a poet, recited to St. Patrick.

*Oh, Patrick, sad is the tale  
To be after the heroes, thus feeble,  
Listening to clerics and to bells  
Whilst I am a poor, blind and old man.  
If Finn and the Femans lived  
I would abandon the clerics and the bells  
I would follow the deer from the glen  
And would fain lay hold of his foot.*

For the remainder of this poem, read *Colloquy of the Ancients*.

On page 7 he says ONLY A FADE-O-GRAPH OF A YESTER-  
TERN SCENE. What took place in geological time spans we  
can see dimly. But whether Ireland be in rags or riches, we  
love her strongly. The ancient forefathers sleep up in the  
heather of Benn Edair, now called the Hill of Howth, in the  
town called Chapelizod (Chapel d'Iseult, written here Seep-  
le Isout) also. Out of the mist (of the past) we can see his  
head. Whooth? meaning Howth near Dublin as well as  
"Who was he? What were his characteristics?" His clay  
feet (his human nature, making him subject to the tempta-  
tions of title, large possessions, etc. by which English power  
was consolidated) stick up where he fell on them by the  
wall which the English put up around the English Pale (see  
endpaper map), while Ireland as a people saw what was  
happening but could not prevent it. And while this alliance  
between the invader and Irish chieftains was in progress, the  
institution of the ollave, with the whole life it implied, went  
by the boards and Tara, the seat of the ancient kings, came  
to an end, beyond which time, events were lying in wait  
concerning the possession of Dublin by the English flag.  
And so, James, (to himself), there is the view of Ireland, of  
cities walled in stone to shut out the native Catholic and  
make him a foreigner in his own land which we may look on  
as a museum of historical happenings. Anyone who will  
study Irish history sufficiently to know all the events to  
which he refers will find a free access into his book. For a  
pass key to the museum of her historical past, we must go  
to Kate, otherwise known as Kathleen, or Ireland.

This is the way to the museum, which will give you

cause for musing, as you consider the events to be narrated. Now you are in the world of Wellington. This is a Prussian gun. This is a French. This is the French (bullet) that fought with the English who fought with the Germans. This is Wellington on his big white horse, Copenhagen. He was called the Iron Duke, he had a marshal's baton from six countries, Spain, Portugal, The Netherlands, Russia, Austria and Prussia, he was a Knight of the Garter, had the Grand Cross of the Bath, the Red Eagle of Brandenburg, was Marquess of Wellington, Earl of Wellington in Somerset, Viscount Wellington of Talavera, Baron Douro of Wellesley, etc. These are the native Irish, soldiers for the English, who fought their wars over all Europe.

Then occurs a grand mixture of the events of Europe, with references to Wellington's and Napoleon's careers as soldiers, there being one event which needs elucidating, being presented by Joyce in a way confused as to its timing, but representing accurately the attitude of the Irish towards the Anglo-Irish (Wellington) and the English. These are the sentences about the hinndo Shimar Shin, THIS IS THE SEEBOY, MADRASHATTARAS, UPJUMP AND PUMPIM, CRY TO THE WILLINGDONE: AP PAKKARU! PUKKA YURAP! THIS IS THE WILLINGDONE, BORNSTABLE GHENTLEMAN, TINDERS HIS MAX-BOTCH TO THE CURSIGAN SHIMAR SHIN....THIS IS THE DOOFOR-HIM SEEBOY BLOW THE WHOLE OF THE HALF OF THE HAT OF LIPOLEUMS OFF OF THE TOP OF THE TAIL ON THE BACK OF HIS BIG WIDE HARSE. TIP (BULLSEYE! GAME!) HOW COPENHAGEN ENDED. Page 10.

In time the events occurred this way: In Napoleon's *Memoirs* is outlined his doctrine of Neutral Powers, which

treats of the law of nations observed by belligerent states in war by land and of that which is observed by them in maritime war and of the principles behind the maritime rights of neutral powers. In 1780 there was set up by him an armed neutrality which included France, Spain, Holland, Russia, Prussia, Denmark and Sweden which was in opposition to the claims of the English. More disturbing to those neutral powers were the new claims brought forward by the English during the American Revolutionary period from 1793 to 1800. These claims were upheld by our country but denied by Russia, Sweden, Denmark and Prussia, following which a convention was set up in Copenhagen, during which Denmark denied the pretensions of England, despite the presence of an English fleet in the harbor of Copenhagen. To aid in this conflict there was established by the Treaty of Paris an agreement between the U. S. and France, who both declared the principles of the maritime rights of neutrals. This Treaty was formally acknowledged by Russia, Denmark, Sweden and Prussia. The Convention, called the Armed Neutrality, was signed on the 16th of December, 1800.

The battle of Copenhagen took place on April 2, 1801, in which the English under Nelson fired on but could not capture the entire Danish fleet, so an armistice of three months and a half was signed, applicable only to the city of Copenhagen and the Sound. Not satisfied with this, the English through paid hirelings had Emperor Paul I of Russia assassinated and gave out the story that he was insane and had committed suicide. Napoleon attested to the fact that he had corresponded with him for years and found him thoroughly intelligent; he was murdered because France with his

aid would have destroyed the power of the English navy.

Wellington had been sent to India where he put down Tippoo and then in 1802 was sent to defeat the Mahratta Confederacy (nine-tenths Hindoo and one tenth Mohammedan) who had at their command a force of 200,000 cavalry and 100,000 infantry. Wellington prepared carefully for the campaign and succeeded in putting the Mahrattas to flight; a peace was signed and Major General Arthur Wellesley received a letter from his brother, the Governor-General of India, congratulating him on his fine achievement.

After the battle of Friedland, Czar Alexander decided to join forces with Napoleon and they met at Tilsit, where a treaty was signed which England was much in fear of. Due to her fear of the combined forces of Russia and France, Sweden, Denmark, Spain, Portugal and Italy overcoming her navy, the British cabinet ordered the seizure of the Danish fleet, although Denmark was a neutral country, which succeeded chiefly because it was so unwarranted an event, taking Denmark completely by surprise. Wellington was sent out in command; the troops landed on August 16, 1807 and Copenhagen was invested on the 18th. A small Danish army attempted to raise the siege, but Wellington's forces beat them. A steady bombardment of Copenhagen was maintained until half the town was on fire and compelled to surrender, Arthur Wellesley signing on behalf of the British army. Thus the neutrality of Denmark was violated.

And the Irish, who were negotiating with France during the late 1700's and the early 1800's for their help in ridding themselves of English domination, were passionately



disturbed at this series of shocking events.

These events are jumbled together with a famous hated phrase attributed to the Duke of Wellington, a reputedly cold man, "Up boys, and at them.", paraphrased by Joyce as "upjump and pumpim", and with the later Sepoy Rebellion in India (Wellington was referred to by Napoleon as the Sepoy because that was the name of native soldiers in the military service of the British in India, where Wellington had conducted his first successful campaign) which was a mutiny of native troops in Bengal in the year 1857. Apparently the Sepoys, who were Hindoos, objected to biting the paper caps off the shells which were to be fired, feeling that it represented an act insulting to their religion and the British, in order to teach them how strong were their feelings on the subject of obedience, tied the bodies of several live Sepoys to the mouths of their cannon and shot them. What followed was the Sepoy Mutiny which the English attribute to the machinations of the Russians, but which probably has a simpler explanation.

And Joyce adds, page 11, SHE (Ireland) NEVER COMES OUT WHEN THON'S (John's, i.e., Johnny Bull) ON SHOWER—NEVER ON YOUR LIFE! SHE WOULD BE TOO MUCH AFRAID OF ALL THE DEEDS OF WOE WHICH SHE HAS LEARNED WILL FOLLOW—SHE JUST HOPES THAT IN TIME THESE THINGS WILL PASS.

Thus much for the events involved in this paragraph. In a speech made by Padraic Pearse, called, "The Murder Machine", Pearse spoke as follows: *A French writer has paid the English a well-deserved compliment. He says that they never commit a useless crime. When they hire a man to assassinate*

*an Irish patriot, when they blow a Sepoy from the mouth of a cannon, when they produce a famine in one of their dependencies, they have always an ulterior motive.*

Book I • Section 1 (pp. 3-29)



*Daily Life*



The mason, Finnegan, lived in the broadest way imaginable, built up the cities of Ireland and had a little wife whom he loved. This hod carrier falls and is killed.

As the mind is contemplating the landscape, a figure emerges who informs us in his slow way that he is a Norwegian. (Joyce learned that Finn actually was a figure imported from Norwegian mythology who came into Ireland with its earliest invaders, the “men of Lochlenn”.)

As this figure fades away we go back to the figure of the dead Finnegan who is beginning to come awake, having not been killed, but merely stunned. We learn that he is now HCE, a family man who has two sons, Shem and Shaun, that he has arrived to take up his life in Dublin and that he will be responsible for the events that follow.



*The Poet Joyce*



With the three prohibiting forces of the Church's doctrine, the influence of worldly, powerful Anglo-Irish rulers, and the ownership of Irish land by outsiders, the purchy (purchase) patch (Ireland) of hamlock (enslavement of the ham—or lowly fellow), where parish priests purvey the wisdom of rulers, the lowly Irish alternate between fighting for their freedom with home-made pikes and then, having been defeated, of becoming just lowly Earwicker. But it is approaching the time when the great act of the century is to take place—the divorce between the kingdoms of Ireland and England. The southern Irishman has never been guilty of improper actions. He heard all the commotion but states that he has been fighting a battle by himself, while the English have had five to his one. He fought straight and as a consequence now finds himself again not a separate nation, but a sort of hotel and creamery establishment for outsiders to enjoy and so he went along in the history of his country before the hour when the poet sang, between the time of the ancient Druid and the time of the deep sleep of Ireland's existence as a nation, and crept into a hedge for studying (see glossary, p. 131). Then along came the poet Joyce WHO HAD PASSED SEVERAL NIGHTS, FUNNISH ENOUGH, IN A DOORWAY UNDER THE BLANKETS OF HOMELESSNESS ON THE BUNK OF ICELAND, PILLOWED UPON THE STONE OF DESTINY (see glossary, p. 143) COLDER THAN MAN'S KNEE OR WOMAN'S

BREAST (p. 40) and his friend Hosty (see glossary, p. 136-7) who, to the thrumming of a crude fiddle, caressed the ears of the subjects of old Finn MacCool, king and poet and warrior, who, with their mouths open in appreciation, listened to this long-awaited Messiah of roar-a-torios, (the Tories having tried to help Ireland, while the Whigs fought every measure) this fellow—me (Joyce)—who first poured forth his song where the River Liffey riots, to an overflow meeting of all citizens (see glossary, p. 185) of all classes of Ireland ranging from slips of young Dubliners to a brace of palesmen (English government representatives). The ballad soon passed through all the provinces of Ireland (united states of Scotia Picta) and was sung by the old tollgate on St. Anne's Street, where the church of St. Anne stands. (Read *The Pursuit of Robert Emmet*.)

Book I • Section 2 (pp. 30-47)



*History of Ireland*



In Ireland before the time when surnames were used (see glossary, p. 196) it seems likely that the inhabitants of Dublin were offspring of Vikings. The Irish have not been guilty of the crimes the English have accused them of—they were not guilty under Parnell of ANNOYING WELSH FUSILIERS IN THE PEOPLE'S PARK (p. 33). The nearest help relay being

(pingping sound of guns going off) the St. Patrick's Day rising in Dublin (p. 35). Before this time, although the British government had accused Ireland and Parnell of complicity in these murders, there had been no evil deeds to be accused of. I am willing to take my stand, sir, and to make my oath to my (fellow) Sinn Feiners there is not one drop of truth in the accusations. What happened at Baldoyle (see glossary, p. 15) is easily capable of remembrance by all pickers-up of events national and Dublin details (p. 39).

A trio of Irish citizens just to celebrate what happened recently, came out of their bar and "Sinn Fein, Sinn Fein's araun'" (p. 42) they shouted, and sang the following ballad.

*See Translations.*

Book I • Section 2 (pp. 30-47)



*Daily Life*



There follows an account of his meeting a Cad who asked him what time it was, whereupon HCE unexpectedly replies by defending himself. This Cad goes home and his wife hears him repeating the story to himself. It becomes part of the property of all Irish citizens. The Cad's wife talks it over with a priest who was overheard by two persons. One

of them relates it in a flop-house and three occupants of the flop-house, after getting themselves merry in a bar, issue forth and sing the Ballad of Persse O'Reilly.

Book I • Section 3 (pp. 48-74)



*The Poet Joyce*



The following passage is so important that I want to analyze its meaning, rather than devoting this section to the section as a whole—here we catch Joyce the poet in a full statement.

NOT OLDERWISE INN THE DAYS OF THE BYGNING WOULD OUR TRAVELLER REMOTE, UNFRIENDED, FROM VAN DEMON'S LAND, SOME LAZY SKALD OR MAUNDERING POTE, LIFT WEARYWILLY HIS SLOWCUT SNOBSIC EYES TO THE SEMISIGNS OF HIS ZOOTEAC AND LENGTHILY LINGERING ALONG FLASKNECK, CRACKET CUP, DOWNTRODDEN BROGUE, TURFSOD, WILDBROOM, CABBAGEBLAD, STOCKFISCH, LONGINGLY LEARN THAT THERE AT THE ANGEL WERE HERBERGED FOR HIM POTEEN AND TEA AND PRATIES AND BACCY AND WINE WIDTH WOMAN WORDTH WARBLING: AND INFORMALLY QUASI-BEGIN TO PRESQUESM'ILE TO QUEASITHIN' (NONSENSE! THERE WAS NOT VERY MUCH WINDY NOUS BLOWING AT THE GIVEN MOMENT THROUGH THE HAT OF MR. MELANCHOLY SLOW!) p. 56

In the days of Finn, when poets wandered around Ireland, seeking the hands of queens or any other employ-

ment fit for their talents, there was a lazy poet from out the land of the possessed who examined in his mind's eye the esoteric signs by which the world is arranged in two equal halves and each of its parts indicated by a sign of the zodiac, and thought on the Queen Tea of very early Irish fame, and was thinking, though at present he drank from his flask rudely, with no possessions nor bright surroundings as Queen Tea had had, that he was coming to the Inn of Angels, familiar to us from the writings of Swedenborg, and would find there all comforts and that there he would be with the Woman worth warbling—his Ireland, and the weary start he had made would change to a slow-gathering smile as he contemplated Her of his dreams. (But this is nonsense, says Joyce to himself—since very little inspiration blows through my mind today, as I wearily write out this 18-year-long poem.)

In a study made by Cornford on *Pindar*, Cornford states that *nous* is equivalent to Hermes and the *logos* to Pan. We find these two gods constantly present in *Finnegans Wake*—because Yeats in his *Adoration of the Magi* had taught Joyce to consider Hermes the messenger who would announce the change-over of the world from its slowly dying *Primary* tincture to its approaching *Antithetical* tincture.

Here is the passage from Yeats:

*Suddenly the second oldest of them crowed like a cock, and until the room seemed to shake with the crowing. The woman in the bed still slept on in her death-like sleep, but the woman who sat by her head crossed herself and grew pale, and the youngest of the old men cried out: 'A devil has gone into him, and we must begone or it will go into us also.' Before they could rise from their knees a resonant chanting voice came from the lips that had*

*crowed and said: "I am not a devil, but I am Hermes the Shepherd of the Dead, and I run upon the errands of the gods, and you have heard my sign, that has been my sign, that has been my sign, that has been my sign from the old days. Bow down before her from whose lips the secret names of the immortals, and of the things near their hearts, are about to come, that the immortals may come again into the world. Bow down, and understand that when they are about to overthrow the things that are today and bring the things that were yesterday, they have no one to help them, but one whom the things that are today have cast out. Bow down and very low, for they have chosen for their priestess this woman in whose heart all follies have gathered, and in whose body all desires have awaked; this woman who has been driven out of Time, and has lain upon the bosom of Eternity. After you have bowed down the old things shall be again, and another Argo shall carry heroes over sea, and another Achilles beleaguer another Troy.*

Book I • Section 3 (pp. 48-74)



*History of Ireland*



In Ireland (kingsrick of Humidia!) look through the mist and you will see arise the ghosts of '98 singing the Shan Van Vocht (see glossary, p. 233). And it could be that in the near



future we will hear the mime mumming the song "Mick, Nick and the Maggies", all singing in the chorus of Finn MacCool and the "Serve in Fear" of the modern Irish. This saga of Ireland (Earwicker's) though readable from end to end, has no known end. The story starts before the curtain goes up and continues after the poet's death. The poor native Irish accepted the Protestant rule (Zassnoch—see glossary, p. 282) and Ireland's great men having flown to other lands (Wild Geese, see glossary, p. 276) for the exercise of their talents, enlisted in various foreign military services and there these men perished, away from home, and bequeathed through the church the memories of their deeds. Under the name of the Orangemen they sustained an existence in Ireland as Irishmen. Nicholas de Cusack, first mayor of Dublin, says let all those many characters of ancient story of Ireland reemerge in this telling. It appears that the Irish have withdrawn off the face of the earth into the ultimate, most interior recesses of the soul. In the recital of Ireland's history, the poet must paint us scenes as well as relate deeds. We demand to see. The fires which shone on the hills as signals to the *United Irishmen* in '98 and '03 are going to glow again. The Orangeman, d'Esterre (see glossary, p. 67) was defeated by O'Connell and O'Connell quickly grasped the power of that event to lecture the English on the need for Catholic Emancipation. And the humphriad (comparable to the *Iliad*, since humpty dumpty is Dublin as the *Iliad* was of Ilium) of the rise and fall of the Irish nation (see glossary, p. 135-6) makes fun of the English, ourward rulers (mocks the couple on the car).

Let us sing the song written by Thomas Russell:

*Why vainly do we waste our time*

*Repeating our oppressions?*

*Come, rouse to arms, 'tis now the time*

*To punish past transgressions.*

*Tis said that Kings can do no wrong.*

*Their murderous deeds deny it,*

*And since from us their power is sprung*

*We have the right to try it.*

*Let each Hibernian prayer then be*

*O give us death or Liberty.*

*Then let us sing with 3 times 3*

*The reign of peace and liberty.*

Up boys, and at them! (see glossary, p. 262). Where are those deeds of yesterday? Far-seeing-the-rich (Emmet) and the poor old woman (Ireland) and the song of the Shan Van Vocht (see glossary, p. 234). The song again of *Mick, Nick and the Maggies*.

The house of Atreus is fallen in the dust, verging on blight exactly as the pagan days of early Ireland and the Fiana, but deeds are bound to rise again (see The Poet Joyce). Though the facts are too uncertain to prove anything (p. 57) yet certain one is that London's bridge is fallen down, but Grainne's (heroine of ancient Irish legend—see glossary, p. 68-70) speed is abroad. Tap and pat and tapatagain (the sound of the reversal of orders, both of pagan gods versus Christian ethic—Pat equalling St. Patrick) and of the rulership of Ireland by herself, then by the English, then herself again.

Lorry told Ireland: you can not accomplish victory through English parliamentary action—your egg you must break yourself. Thomas Meagher, son of a Waterford merchant, who represented the city in the British Parliament as an O'Connellite. His speech in Conciliation Hall declining to "stigmatize the sword" was used by John O'Connell to force the Young Irelanders out of the official movement. After quitting Conciliation Hall, O'Brien, Mitchel, Meagher, Duffy and others established the Irish Confederation—a body whose object was Repeal of the Union, and which worked on constitutional lines, but upheld the right of Ireland in the last resort to use physical force. He took part in the attempted insurrection and was captured and sentenced to death, which sentence was later changed to transportation to Van Diemen's Land (see glossary, p. 264). He escaped to America and became a Brigadier-General of the Irish Brigade in our Civil War, on the Northern side. In 1867 he died from drowning (but a man came forward in 1913 who admitted having murdered him).

Ireland turned against her poet Joyce (p. 62) but to proceed with her story she sold her independence for a bit of soft coal, but the god Dionysus will bring a reversal of this pitiful story and playing on his pipes the first heroic couplet, from the fugue *Ope Yourself* (Opus Elf), My schemes into obedience for This time has had to fall, the rulers bade goodbye and took their departure and thus came to a close that last stage in the sieging round our arch-citadel (Dublin).



Humphrey dressed up, met and knocked out d'Esterre, then he described what he had done and after that, walking along at midnight, he hands a fine brown cigar to his enemy.

It was after the show on Wednesday night that a tall man had a revolver placed to his face with the words, "You're shot by an unknowable assailant."

Was it because the assailant was interested in the girls or for the purpose of exploding his 12-chamber gun that he was in the dark in the gateway? He had had too much to drink and was only falling up against the stone gate pier. Yet how lamely his explanation comes off! A man who was wakened from his sleep by the noise said it was too loud to resemble a drunk's babble, but sounded much more to him like the martial law marches of foreign musician's instruments. (See the suspension of the *Habeas Corpus Act* as regards Ireland by the English, after the Insurrection of 1803.)

To proceed. Long Lally swore like a Norwegian tailor that he was up against a queer sort of man. He was about to confess; he thought he would, but by the beard of his prophet he can not answer.

Humphrey's unsolicited visitor deposited his travelling man's luggage and blew in through the keyhole to attract attention, shouting, that he would break his bull's (England's) head for him, and secondly he would break it the way you crack a nut and he would give him blood to drink and his

bloody step-brother's into the bargain. He demanded more alcohol and went on at a wicked rate for the low beggar to come out to be executed. But Earwicker just sat there and mentally made note of all the bad names he had been called and these names refer to the insults Joyce himself had received and to the totally non-comprehending remarks made in Ireland by the readers of *Ulysses* (see Joyce's Letters) and Joyce (Earwicker) did not answer a single word. And the poet goes on with his job—replying that Finn, the great pagan Irishman, shall wake from his sleep and shall blow on his mighty horn to arouse all Ireland to wake up.

Book I • Section 4 (pp. 75-103)



*The Poet Joyce*



It may be that he prayed that his wordwounder might unfold his most besetting of ideas, that being the formation of a truly criminal strata, thereby eliminating much desultory delinquency from all classes.

In *Adoration of the Magi*, Yeats had made the youngest of the three brothers say, *He meant, I think, that when people are good the world likes them and takes possession of them, and so eternity comes through people who are not good or who have been forgotten. Perhaps Christianity was good and the world liked it, so now it is going away and the immortals are beginning to awake.*

And Joyce, having reiterated his concurrence in Yeats' belief, says, LET US LEAVE THEORIES THERE AND RETURN TO HERE'S HERE.

This section contains the first open and full usage of the Yeats' *Vision*, with its alternating gyres; as these first four sections have treated of HCE or Joyce, or Earwicker, or the male protagonist of Irish history, so the next four will treat of ALP, or Ireland, or Anna Livia Plurabelle, or her daughter, "the nut-brown maid", who is Ireland's future.

On page 77 he says, AND AFTERWARDS WHENEVER HIS BLATHER BEGAN TO FAIL AND HIS ROUGH BARK (his FW) WAS WHOLLY HUSKY. This refers to Yeats' *Husk*, which stands for the senses, symbolically the human body and its hearing, seeing, etc.

On page 82 he says, AFTER THE SOLSTITIAL PAUSE FOR REFRESHMEANT, referring to the alternance of seasons, or life and death, or growth and decay.

On page 92 he says, The high hilarious laughter of ALP with the sad tone of HCE, evolved by the one same power of nature or of spirit as the sole condition of manifesting the double quality of all living, polarised for reunion by the symphysis of their antipathies. The destinies of man and woman, or of the great life-swings of the gyres they represent, are distinctly different. BUT IT WAS NOT UNOBSERVED OF THOSE PRESENTS, . . . HOW . . . A LOVELOOKING LEAPGIRL, HE WAN AND PALE IN HIS UNMIXED ADMIRATION, SEEMED BLINDLY INNAMORATE WITH HER UPON HIM IN SHINING AMINGLEMENT, THE SHAME OF HIS HIS SHIFTING INTO THE SHIMMERING OF HER HERS TILL THE WILD WISHWISH OF HER SHEESHEA MELTED MOST MUSICALLY MID THE DARK DEEP-DEEP OF HIS SHAYSHAUN.

Ask the poet for the key (to the riddle of the universe and of this recital of his country's life-story.).

There are the Four Old Masters around their old traditional *Tables of the Law* (by Yeats) like so many Silences to talk it over all the same again.

He has spent his strength, but there's a little lady waiting and her name is ALP. Fighting today, kissing tomorrow and agelong pining over events tomorrow.

Book I • Section 4 (pp. 75-103)



*History of Ireland*



This is how Ireland became a body in a coffin. Any number of conservative bodies, through the Select and other committees, having power to add to their number before voting town, port, and garrison out of existence (see *Political Writings of Edmund Burke* and Horgan: *Parnell to Pearse*) made Humphrey, while the body of Irish nationhood persisted. the present of a grave in Moyelta. It was a pretty kettle of fish after the foreman of the Fianna (Finn MacCool, see glossary, p. 99) had taken part of this land for his rule, enriched with ancient woods and fine trout streams. This was-to-have-been heaven was openly damned and blasted by our mister bilder, the official English government representative, who lived in the Castle and who, having blown the place to hell to gain mastery, retired to his heptarchy of

ruling towers and placed a stone slab over the grave of Ireland, which bore the following inscription: "We have done ours; go to hell with you!"

But abide God's summons—rise after fall. The divine one will revisit the Irish earth.

The Spring Offensive in the American Revolutionary War may have come about by accident, but why did the English all of a sudden get frightened in Ireland? Because the driven were at their doors with muskets. (See Jonah Barrington: *Rise and Fall of the Irish Nation*.)

The ladies did not disdain the early days in Dublin. Kate Strong (Ireland) paints a long picture of Dublin as she knew it and since there were no macadamized roads in the old days, she left her filth dump near the Serpentine in Phoenix Park, in which may be found all sorts of traces of her history in the old days.

Every mortal man of us, poem by poem, falls back into the earth: as it was, let it be, says he! (The poet Joyce, his great calm spirit speaking out his classicism, accepting all things, believing always.) Leave the bloody stone where it is; go the way your ancestors have gone, Hatchets Buried Road. A hundred thousand unemancipated, slaved the way. The mausoleum (of Irish history) lies behind us. But the past has made us this present of a road which we may read about.

Hyacinth O'Donnell on the green at midnight murdered two English officials, between whom and himself bad blood existed on the grounds of the Boer's trespass on England, or else on account of the way he parted his hair, or because they could not pronounce English with an English



accent. The litigants were urged on by redhaired Irish women screaming from the tower of Iseult.

There had been real murder of the royal rosacrucian variety—the MacMahon (see glossary, p. 150) chap had done England in. In fact, several young Irishmen (remembering how their early ancestors had thrown off the yoke of the Danes at the Battle of Clontarf) asked to see *The Saturday Evening Post* (the name of a paper in Dublin during the time of Robert Emmet) just to make sure their enemy was dead. It carried the headline: Ireland bangs hell out of her buddy, a bull-a-vogue.

Now listen to one another and smooth out your leaves of rose. The war is over. She sold him her lease of nine-ninenineteen. (Read Macmanus: *The Story of the Irish Race*.)

Book I • Section 4 (pp. 75-103)



*Daily Life*



It was near Luttrellstown (see glossary, p. 166) that the attacker engaged the Adversary, catching hold of an oblong bar he had and raising the stick at him. The pair struggled for some time. Later on the same man asked, "Did you lose 6/15, strong fellow, by a couple of pick pockets 10 or 12 months back?" After some talk they become friendly and he asks his chance companion if he happens to have change

for a £10 note, saying that he will pay him back the six shillings he owed him. The man addressed said he didn't have the money, but could see his way to advancing him the sum of 4/7 pence to buy himself a drink with. At this the starving gunman became strangely calm and swore he would go good to him sometime, thinking of all the saloons he would drop into—so he spit into his fist and took leave of his friend and the poor fellow who had been hit, who had plum-sized contusions on his head, reported the occurrence in the best way he could, hoping to have his wounds dressed at the nearest watchhouse in Vicar Lane. Little headway was made in solving the was-not-to-be crime when Festy King was hauled up at Old Bailey (see glossary, p. 33) on two charges. When the prisoner, deposing for his excuse with all the flowers of speech in the royal Irish vocabulary, how all the surfeit of coppers had fallen off him while he was trying to light his pipe—it was attempted by the Crown to prove that King, alias Crowbar, had rubbed pieces of ALP peat over his face with Clane turf (see glossary, p. 45) as the best means of disguising himself. A gathering convened to help the fellow get the muck off his face and it appeared that he had eaten one whole side of a pig-sty on a street of struggle (oh! Joyce) in order to pay back the 6/15 he owed, his rent arrears. (See Parnell on Land League question.) Murder and anguish, but a new complexion was put on the matter when the defendant, as soon as the muck had been removed from his face, declared on oath that if live pigs followed him about, you couldn't call it stealing and despite what had been sworn to, he had not fired a stone. He had never thrown a stick or stone at man (p. 91, Joyce is speak-

ing of himself in the sentence beginning AND, INCIDENTALISING). The owner in the hall laughed and the fighter giving testimony of himself, joined in. The four justices laid their wigs together, Un-tie-us, Munch-us, Punch-us, and pile-axe, but could do no worse than promulgate their verdict, and King (the defendant, nickname of Parnell) turned his pockets inside out to show they were empty and prove himself a real gentleman.

And so she and her husband were talking over all the past events and well, even if the framing of such figments does not bring the truth to life, by such playing possum our ancestor managed to stay alive. But gun dogs were out after him, keen for the worry. They chased him and by the spell of hesitency (see glossary, p. 133) they took him. The assembly men began to murmur. Parnell's life was feared for, no one knew the cause of his illness, but an infamous private ailment had claimed endright, closed his vicious circle (see *The life of Parnell* by Mrs. O'Shea). They wrapped up their accusations in letters written by Pigott and claimed that the Chief had been guilty of real murder. (See articles in *The London Times* on "Parnellism and Crime.") The outstanding man and his lady (Parnell and Kitty O'Shea) being litten for the long lifes night (o land, how long!), let us be still, O quick! Speak him dumb! Hush ye fronds of Ulma! By what FULLPRIED PAULPOISON IN THE SPY (pay of the English spy system) OF THREE CASTLES OR by WHICH HATE-FILLED SMILEY-SELLER was he doomed to death?

Ireland, who shuttered him after his fall and raised the keen over his grave, will not rest from her running to seek him until such time as his enormousness shall have been

hidden in the search for the Pearl-far sea and dragging the countryside after her, she will ride forth to crush the slander's head.

Book I • Section 5 (pp. 104-125)



*The Poet Joyce*



The many names of Anna Livia Plurabelle repeat the themes enumerated in the opening paragraphs—every phrase bears a direct reference to Ireland or to himself; many are the names of songs.

E'EN THO' I GRANNY A-BE HE WOULD FAIN ME CUDDLE is the story of Grainne and Dairmuid, which is early Irish. It refers to the beautiful young princess whose hand Finn asked in marriage and who, by a ruse, escaped with one of his officers and it tells how she was pursued all over Ireland, but Finn never succeeded to capture the fleeing couple. Padraic Pearse reads very deep motifs into this story, which he believes resembles and foreshadows the story of the Cross.

FROM THE RISE OF THE DUDGE PUPUBLICK TO THE FALL OF THE POTSTILLE—if one wants to understand how the rise of the Dutch Republic affected the plan of the Irish to gain freedom from England, one should read Volume 2 of Wolfe Tone's *Autobiography*.

TO KEEP THE HUSKIES OFF THE HUSTINGS is at once a reference to Yeats and his Principle of Husk and a reference

108

to the manipulation of elections. *The Political Writings of Edmund Burke* carry several examples and tell how a man seized the hustings to affect public opinion in his favor and won elections for boroughs which had not had representation previously—part of the struggle between the Tories and Whigs for control of the government.

Joyce says his poem sounds like Kidooleyoon (see glossary, p. 151). Who wrote the durn thing? Describes himself and his life in one of the frequent and always funny and always sad ways he has, and counsels to have patience, which quality he told us in *Stephen Hero* he considered one of the prime ingredients of classicism in art.

We who live under heaven, we of the shamrock, have often watched the sky overreaching the land (read Fiona MacLeod: *Iona*). Our island is holy. That stern chuckler, destiny, once said that Ireland was the one place in the world where the possible was the improbable and the improbable the inevitable. (Joyce is here quoting exactly from a famous Irishman.)

Yes, before all this has time to end, the golden age must return. Woman with her ridiculous white burden will reach by one step sublime incubation, the manewanting human lioness with her dishorned discipular manram will lie down together publicly flank upon fleece.

We note the paper with her jotty young watermark: Notre Dame du Bon Marché. She is not out to dizzledazzle—she wants to tell the god's (see Hermes above p. 95) truth about him. Let us now talk straight turkey. I am a worker, a tombstone mason, anxious to place every buries and glad when Christmas comes. You are a poor Joyce, anxious to

police (please) nobody. We can not see eye to eye. We know that Father Michael equals the old regime and Margaret is the social revolution. If the church were to preach the language of lovers, where would all their practice be, and where would the human race be if it listened to the church's language about sin? (Blake: *What is religion and what is a theatre, are they two or one? What is a wife and what is a harlot? Are they two or one?*)

So hath been, so will be.

When someone who peered at Joyce's composition noticed that it bore all over it the four-leaved shamrock, wherever the script was clear, and that both shamrock and quadrifoil represented the same subject, they realized the whole letter (*FW*) represented the exploits of Finn MacCool when he was in the Queens Country with men who worshipped Sol, and Druids had the speech of kings.

Book I • Section 5 (pp. 104-125)



*History of Ireland*



This is the Rebus de Hibernicis (the conundrum of Ireland). It will concern itself with Anna Stessa's Rise to Notice, with *The Drapier Letters* of Swift, *The Tale of a Tub*, the Log of Anny to the Base All (see the diagram in *FW* on p. 293), the insurrection of Pearse, the actions of Big Arthur Devlin,

the College on Stephens Green, and the first and last true account of Ireland (paraphrasing the wording of Kitty O'Shea's book about Parnell).

The study requires patience. If we are to read the letter about Ireland, we must look beneath the surface.

Midwinter was in the offing and Primavera promising April, when an iceclad shiverer noticed a hen scratching in cop-shoot (or Dublin for short). Who but little Kevin would ever have found a reason for becoming a saint through the finding of the Ardagh Chalice (see glossary, p. 10) by a child who was digging for potatoes? Heated residence in the heart of Dublin (the orange-flavoured mudmound—see glossary, p. 192) had obliterated the facts of Ireland's past, but the gloompourers who announce the decline of letters have not been quite their old selves since the day Biddy Doran looked at literature. As we go over the records of the past we notice that it is written in ogham (see glossary, p. 187), where more than half the lines run north-south and the others go east-west. This type of writing predates Christianity in Ireland, but the use of the Irish cudgel, the shillelagh, shows an advance from the stage of savagery to barbarism!

The record has also acquired accretions of terrificous matter while loitering in the past. Whether the letters contain thumbprints or made-marks or just bear some artless trait, it is best to remember that both before and after the Battle of the Boyne, between the Irish defending James as their king and the army of King William, it was not always a habit to sign letters. So we have to examine more personal marks. The history of Ireland is a human story and despite all that has happened, we are not cornered yet. We can recall

with the Volunteers (see glossary, p. 267) and it is sweeter now in Dublin than it was a year ago.

The story in the letter is told in many languages. Shelta (Read MacAlister: *Secret Languages of Ireland*), neutral idiom, street-arab, before the time of Pearse (see glossary, p. 202). We in our wee Free State, holding to that prestatute in our charter, may have irremovable doubts as to the sense of Irish history, however unfettered our *Irish Daily* (newspaper) independence, but we must never vaunt any doubt as to its genuineness. And England (bafflelost bull) (this is to tell you) the affair of the Free State is a thing once for all done.

But this statement of downright "There you are" is only all in his eye, because every person, place, and thing in the cosmos was moving and changing every part of the time, so we ought to be thankful we have a scrap of paper to show for ourselves, after all that Ireland has lost and been plundered of, to the very furthest corners of her earth, and all she has endured and we should cling to this charter of a Free State as with drowning hands, hoping against hope all the while that things will begin to clear up a bit one way or another.

Duff Muggli first called this paddy-go-easy partnership the Ulyssean perplex and stated that in the case of the little understood Homeric original associated with the name of *Ulysses*, (made up, as has been shown by Victor Bérard, the French Homeric scholar, from *periploi* which were professional nautical guides of those ancient times), this work has been cleverly capsized and saucily republished as a Baedeker's Guide to Ireland (a statement of exactly what



Joyce did). By which Joyce means that he is weaving a living tale from the bare facts of history, geography, etc. about his motherland, as Homer wove a living story from the dry bones of the *periploi* employed by the Greek sailors in Homer's day, which were made up from the then-known data pertaining to the Mediterranean (Read Bérard: *Homer et les phéniciens*)

Book I • Section 5 (pp. 104-125)



*Daily Life*



This section is devoted to the manifest of Anna Livia Plurabelle. It is in the form of a letter found in a refuse heap by a hen, Biddy Doran. It originated in Boston and imitates the style of a homesick Irish immigrant. The envelope should be examined with the greatest care since it is the enveloping facts in any given situation which have brought about the facts as contained in the letter. Joyce warns us that we avoid studying the actual media res from which the history of his country developed and that this letter he is writing (*FW*) will therefore try to describe in full measure the enveloping facts out of which her life has developed as it is.

Pages 119-123 copy the rhythm and style of *The Book of Kells* by Edward Sullivan. This section also imitates the analysis of the Phaistos Disk by Sir Arthur Evans in *The*

*Palace of Minos at Knossos* and shows a close familiarity with the manner of scholarship in the fields of anthropology, archaeology, ancient religions and ancient manuscripts. The *Tiberiast* is quoted night and morning by his friend, Jane Ellen Harrison, author of *Themis*.

Book I • Section 6 (pp. 126-168)



*The Poet Joyce*



This section is to me intensely pleasant because of the thrill I experienced when I found in early Gaelic literature, not one, but many examples of a form precisely like this question and answer method, thus substantiating to myself a hunch that Joyce looked on himself as an ollave, that he hoped to prove to those who could understand that he was the finest, most gifted, greatest in all ways ollave that Ireland had yet produced. His closeness to his motherland is especially apparent in this section. The love he bore Ireland squeezed from him every drop of blood he had. He says at the end of *Pomes Penyeach* and again in *Ulysses*, "Mc then. And me now." He loved passionate women, drinking, singing and the arts of life, but when his Mistress called him, he obeyed and she drained from him every ounce of his strength, so that he was operating almost like a recording instrument; the awareness he had developed was so severe that he literally could not

stop hearing inside himself the voices of the past and the rhythms of the language in which he hoped to incite his countrymen's ardour; for this holy possession by his task I worship Joyce and consider that no finer poet has lived. I place him beside Pindar—the two voices that will live forever.

Book I • Section 6 (pp. 126-168)



*History of Ireland*



Who do you know tonight, ladies and gentlemen? . . . The poet strides into their midst and in the charming, fun-loving atmosphere of the youthful gatherings in Joyce's previous books, prepares to sit down among his companions and draw out by his questions the elucidation of Finn MacCool, the hero of Irish myth par excellence, the poet and master spirit of Erin, who is also Joyce himself.

The echo is where in the back of the woods; call him forth! This reminds us exactly of the opening scene in Darrel Figgis' *Return of the Hero*, where the sleeping giant Finn is seen lying across the landscape and where persons of the Christian era look on in wonderment as he awakes. This book should be read.

All of the questions in Question 1. refer to Finn, then to Joyce, then to Finn, then to Joyce.

- a. What second-to-none myther? obviously Finn and equally obviously Joyce.
- b. KILLED HIS OWN HUNGERY SELF IN ANGER AS A YOUNG MAN? Beautiful, passionate statement of Joyce's obedience.
- c. IS ESCAPE-MASTER-IN-CHIEF FROM ALL SORTS OF HOUDINGPLACES? obviously Finn, equally obviously Joyce.
- d. cashes his check at Bank of England and endorses his doom at chapel exit? Joyce referring to his allowance from Miss Harriet Weaver, which enabled him to write without starving, and to his refusal to become a Jesuit.
- e. hands his secession to the new partricius but plumps PLEBOMATICALLY FOR THE BLOODY OLD CENTURIES? Read the *Colloquy of the Ancients*.
- f. BELIEVES IN EVERYMAN HIS OWN GOALDKEEPER AND IN AFRICA FOR THE FULLBLACKS
- g. though his heart soul and spirit turn to far-off times, his love, faith and hope stick to futurism.

This statement of belief on Joyce's part is very like a similar statement made by John Mitchel in his *Jail Journal*: "That may do well enough for you and me, Mr. Knox (John Martin, Mitchel's brother-in-law, who was also exiled to Van Diemen's Land; John Knox was his nickname) but for Reilly (Thomas Devin Reilly, whose brief passionate life was spent in devotion to Ireland), action is his life. In this same vehement action and passion; in this grapple and struggle with fate and the busy world, in exercising, and even wantonly

wasting every faculty and energy of mind and body, fitfully flashing out the rays of his intellect, be it to illuminate or to set on fire—that restless spirit finds its only joy, its only possibility of being. Bring him here, and he would hang himself on a gum tree. Rather let him expend himself there in fighting Fogies, in crushing joyfully under his heel the head of humbug and cant. He has, at all events, a noble aim, and he will prosecute it nobly. Like Ram-Das, that Hindoo saint or god, he feels that there is fire enough in his body to burn up all the baseness and poltroonery in the world. Let him fire away.”

“ ‘But he will perish.’ Let him perish. It will be in a great cause—and to *have* an aim and a cause, is not this happiness? How many are there of all the human race who have faith in anything, or aspiration after anything higher than their daily bread and beer, their influence, social position, respectability in the eyes of the unrespectable world? Even in this very devout, almost despairing loyalty to his discrowned Queen and Mother, Ireland, is there not a joy, that colder, tamer spirits never know?”

The answer to all these questions, each one of which refers to an actuality either of the life of Ireland or of his own life—as for instance on page 130 *FORTH OF HIS PIERCED PART* CAME THE WOMAN OF HIS DREAMS referring to the death of all her heroes, to Padraic Pearse, to the Ireland of the future (woman of his dreams) and to the universal Adam and Eve, is Finn MacCool, the hero who was, who is, and who will awake and return again.

2. Does your mother know your radio message?  
Does Ireland hear the poem Joyce is sending?  
Joyce answers: If cold Ecclesiastes could espy her pranklings, they'd bursts bounds again and renounce their ruins, and denounce their doings, for river and ever, and a night. Amin!
3. Which title is the proper description of Ireland's actions?  
Joyce hits out at the citizens of Ireland who accepted their fate without supporting their leaders and answers fiercely:  
THINE OBESITY, O CIVILIAN, HITS THE FELICITUDE OF OUR ORB!
4. What Irish capitol city has the largest park (Phoenix) in the world, the most expensive brewing industry (Guinness), the most expansive thoroughfare (James Street with James's Gate. See the map of Dublin in the *Blue Guide* for Ireland) and the greatest drinkers?  
a-b-c-d equal Dublin, spelled to suggest the four great ports of Ireland: Belfast, Cork, Dublin and Galway.
5. What poor dog has been at the bottom of all this mess?  
Answer—poor old Joe.
6. What means the saloon slogan?  
Answer—talk (instead of action. Read *The Rise and Fall of the Irish Nation* and John Mitchel's *Jail Journal* and it will be readily perceivable how Ireland has always tried to be too gentlemanly and

should long ago have grasped guns to defend herself with.)

7. This question means the same thing—who put off solutions in talk, when action was called for, and failed to support their leaders—the Murphys.

8. And how did the wars of Ireland proceed?

The answer is given in a strict form of early Gaelic literature, samples of which can be found in the *Festology of Aengus Céilé Dé*, called, *Conachlann*, or what modern Gaelic scholars call in English, “chain-verse”, an arrangement of metre by which the first words of every succeeding quatrain are identical with the last words of the preceding one.

9. Now, to be on anew and basking again in the panorama of all flowers of speech, if a human being duly fatigued by his day in the city, having plenty of time on his gouty hands and vacants of space at his sleepish feet and as hapless behind the dreams of accuracy as any Camelot Prince of Denmark, were at this actual futile preteriting instant accorded through the eye of a needle, behold at once what is main and why tis twain (Ireland), what would the fargazer seem to see?

Answer: A collide-or-scape (a land where a collision between the ruling English and the native Irish was inevitable).

10. What bitters love but yearning, what sours love much but a brief burning, till She that draws smoke doth return?

Answer: in the language of Swift to his Stella and of Wolfe Tone to his wife, both of whom used "Pepette" constantly—Tone, no doubt, in deep admiration and imitation of Swift, for whom he felt reverence. (It was from Tone that Ireland learned to value Swift in his true light. It is obligatory to read both men in order to understand Joyce. I find most illuminating of all Swift's works as regards Ireland, *The Drapier's Letters*.

11. If you met on a binge a poor exiled from Ireland, when the tune of his tremble shook Jimmy, if he moaned and muttered in misery, making plaint of his plight, or played fox and lice, picking his teeth and losing them, or wringing his hands for peace, the blind blighter, praying Deaf and Dumb nostrums for though-me-thinks-to-death; if he wept while he leapt and guffawed with a whimper, made cold blood a blue Monday and no bones without flesh, taking kiss, cake or kick with a suck, sigh, or simper, a devil for learning and a devil for lechering; if the member of the Sinn Feiners begged you in Ireland's name to save his immortal country by martial methods, wee skill-mastered soul with his how-do-you-do, to his woe-maid's sins he was partial, we don't think, Jones, we'd care to (meet this poor devil) this evening, would you?

Answer: No!

And there follows one of the most adorable passages in all literature: the fable of the Mookse and the Gripes, and then Joyce's grande finale



which announces the closing of the present primary cycle and the opening of the new-old aristocratic cycle, when gods shall walk again on the earth. See Yeats, Jane Ellen Harrison, Darrel Figgis, et al.

THE THUNDERING LEGION HAS STORMED OLYMP THAT IT END. (See the distinction drawn so clearly by Miss Harrison between the early religion of Greece and the gods of Olympus, prevailing at Greece's decline.) TWELVE TABULAR TIMES TILL NOW HAVE I EDICTED IT. Death (of an era) I salute thee! My famous themis (see Jane Ellen Harrison's book by that name; she was one of the signers to the famous plea for *Ulysses*) race is run, so let Democracy and the rule of the devil take the hindmost! Those old diligences (form of light carriage) are quite out of date. My unchanging Word is sacred. The word is my Wife, to exhibit and to expound, to vend and venerate and may the curlews crown our nuptial! Till Breath us depart!

12. Sacer esto? Art thou holy?

Answer: Semus sumus! James (Seumas, pronounced "Shay mus"), that's us!



*The Poet Joyce*



In this section Joyce speaks directly; in Wolfe Tone, in Thomas Devin Reilly, in Bishop Berkeley, in John Toland, we can hear the same bitter Irish wit. He describes himself as the people of Ireland have described him and lays it on thick for good measure. One can find in his *Letters*, where he makes quotation of some of the helpful remarks made by relatives and friends on his second trip back to Ireland, when he realized that he and his country were severed forever, some of the identical phrases used in context here. One can read in the *Letters of Ibsen* an almost identical experience, so that they both sought refuge from the dead provincial narrowness of their contemporaries in Italy, a land which has soothed Rimbaud, Yeats, Pound, Goethe, Stendhal, Ibsen, Keats, Shelley and Joyce. Quite a number of great men to have nourished, O Italia!

In Joyce the fight was aggravated because he was not only a Catholic who had eschewed Catholicism and had preached against the harm it was doing to his people, but he was a non-Gaelic enthusiast, refusing to believe that any artificial prolongation of the Gaelic language and customs could be of any use to his people, so that he was a double-dyed villain, with not a single group, however small, to join hands with. Over and above this, he subscribed to none of the small carefulnesses of the Philistine's day, daring, in a land notorious for its worship of chastity, to attack the whole

institution of marriage and openly defying it by living most of his life with a woman he had chosen, but had not wed.

His contempt for the many who hovered near him in Europe was also very great; none of them understood him, nor his work, nor took the necessary pains to discover what he was about, but simply delivered themselves of important-sounding pronunciamientos which sounded learned, but were actually balderdash. GIVING UNSOLICITED TESTIMONY ON BEHALF OF THE ABSENT, UNCONSCIOUSLY EXPLAINING WITH A METICULOSITY BORDERING ON THE INSANE THE VARIOUS MEANINGS OF ALL THE DIFFERENT FOREIGN PARTS OF SPEECH HE MISUSED . . . LEAVING OUT, OF COURSE, THE SIMPLE WARP AND WOOF OF THE WRITING THEY HAD CORNERED HIM ABOUT UNTIL THERE WAS NOT A SNOOZER AMONG THEM BUT WAS UTTERLY UNDECEIVED . . . BY THE RECITAL OF THE RIGMAROLE.

The ballad re-states his doctrine, THE WORD IS MY WIFE, TO VEND AND TO VENERATE, quoted above, and reaffirms his having taken the Word as his Spouse. He reviews Irish history and assures that until England is done for, Ireland will endure and go on her own way, and cheers for the fact that the whole point of his BALLAD OF PERSSE O'REILLY has been missed.

He affirms again his method of epiphanies, explained in *Stephen Hero*, WHAT DO YOU THINK VULGARIANO DID BUT STUDY WITH STOLEN FRUIT HOW CUTELY TO COPY ALL THEIR VARIOUS STYLES OF SIGNATURE (it can be shown, as I hope to do in a later volume, that he has imitated exactly, as to rhythm, hundreds of famous writings, so that anyone familiar with the originals can at once detect the likeness, thus to catch and hold the likeness of the image of each famous

author Ireland has birthed) TO UTTER AN EPICAL FORGED CHEQUE (*FW*) ON THE PUBLIC FOR HIS PRIVATE PROFIT.

DO YOU HOLD YOURSELF THEN FOR SOME GOD IN THE MANGER, SHEHOHEM, THAT YOU WILL NEITHER SERVE NOT LET SERVE, PRAY NOR LET PRAY? One must study Yeats' *Adoration of the Magi* and *Tables of the Law* in order to understand this question. Also there is much of Blake in this question.

NOW ERE THE COMPLINE HOUR OF BEING ALONE AT-HANDS ITSELF AND A PUFF OR SO BEFORE WE YIELD OUR SPIRITUS TO THE WIND, FOR . . . ALL THAT HAS BEEN DONE HAS YET TO BE DONE AND DONE AGAIN, WHEN DAY'S WOE, AND LO, YOU'RE DOOMED, JOYDAY DAWNS AND LA, YOU DOMINATE.

## Part I • Section 8 (pp. 196-216)



### *The Poet Joyce*



This section is about Anna Livia Plurabelle. Her name is derived as follows:

Ana: the name of one of the oldest goddesses of life.

Livia: from the river Life, or Liffey, which flows past Dublin, and the word to live.

Plurabelle: the variety and wonder of life's plurality. The rhythmical structure of this tribute to life is its meaning. Joyce felt the rhythms strongly, and his recital from memory, in a recording of this passage, was the performance of a true

ollave; in ancient days, part of the requirement of a chief poet was that he be able to put a large roomful of people literally to sleep—lulled in the wash of his soothing rhythms. In this section Joyce proves his prowess in the soothing arts of the ollave; he commands the sense of the on-flowing of life in rhythms which compel the easing of tension and the gradual surrender of the powers of the waking consciousness.

BUT TIMES WILL TELL. I KNOW TIME WILL. TIME UNTAMED  
WILL STAY FOR NO MAN. AS YOU SPRING, SO SHALL YOU NEAP.  
YOUR TIDE WILL RISE AS HIGH AS YOU SEND IT. ANNA—BORN  
ARISTOCRAT NIVIA, DAUGHTER OF SENSE AND ART. . . . THEY  
DID WELL TO RECHRISTEN HER PLUCHRABELLE.

Part I • Section 8 (pp. 196-216)



*History of Ireland*



Like Santa Claus at the cry of the pale and puny, listening to hear for their tiny hearties, her arms encircling Isolabella, then running with reconciled Romulus and Remus, on like a leek to be off like a dart, then bathing dirty hands' spatters with spittle, with a Christmas box a picce for each and every one of her childer, the birthday gifts they dreamt they gave her, and the list is as follows:

A tinker's bann and a wheelbarrow in which to place a  
turf fire on which to cook his supper for Gipsy Lee (see

MacAlister: *Secret Languages of Ireland* for the tinker's life in Ireland, in the aspects of it concerning language); a prodigal heart and fatted calves for Buck Jones, the pride of Clonliffe (see glossary, p. 48); a loaf of bread and a father's early aim for Val (Vousden) (see glossary, p. 268) from Skibereen, a jaunting car for Larry Doolin, the Ballyclee jackeen (see *Ulysses*); a hairclip (reference to the Church's tonsure, different in Ireland) and clackdish for Penceless Peter (see glossary, p. 201), that Twelve Pounds Look for G. V. Brooke (the play of J. M. Barrie's which the English actors produced while Joyce was their business manager); Wildair's breechettes for Magpeg Woppington (see *Peg Woppington* by Charles Reade; she wore breeches on the stage when she took the part of *Wildair*, apparently with immense success!); snakes in clover, Pict and Scot and a Vaticanned viper catcher's visa for Presbyterians; an Easter egg with a twice-dated shell for Paul the Curate; a star and garter (read *Chronicles of Froissart* for origin of the this order of knights) for Draper and Dean (see glossary, p. 75); for Oliver Bound a way in his frey (read Wm. Butler Yeats: *A Vision*); for Seumas, thought little, a crown he feels big (himself); a tibertine's pile with a Congoswood cross on the back for sunny Jim (his nickname at home and his school); for Ludmilla, a book (Ludmilla Slavitzsky, who translated *Exiles* into French and in whose apartment Joyce lived for a while, while in Paris); a pair of Blarney braggs for Wally Meagher (see glossary, p. 171); a stiff steaded rake and good various muck for Kate the Cleaner (the same Kate

(Ireland) who keeps the museum on page 10 *FW*); a hole in the ballad of Persse O'Reilly for Hosty (see glossary, p. 136), a letter to last a lifetime for Maggi beyond by the ashpit (his *FW*); spas and speranza and symposiums syrup for decayed and blind and gouty Gough (Brigadier-General Sir Hubert Gough, who turned in his commission in the British Army rather than carry out the command to enforce Home Rule on Ireland, which would have meant his firing on Ulstermen, to make them join Ireland, thus Gough is the one responsible for the division of Ireland which remains today. Read *Mutiny at the Curragh* by A. P. Ryan); a change of naves for Armoricus Tristram Amoor Saint Lawrence (the nave in St. Patrick's Cathedral which is called after St. Lawrence, the first of whom to bear which name was the Sir Amory Tristram who became Earl of Howth and is the one mentioned on the opening page of *FW*, does not bear the remains of St. Lawrence, although the nave is dedicated to him!); all lock and no stable for Honorbright Merreytrickx (which is tops in Irish humor—read Sean O'Casey's letter to Joyce about the attribution of *FW* to Sean O'Casey in an Irish newspaper, as typical of the "merry tricks" the Irish are capable of) and to each of 25 daughters she gave a moonflower and a bloodvein; but the grapes that ripe before reason to them that divide the vinedress. (This is part of Joyce's prediction of our return to the ancient divine names, one of whom, Dionysus, god of the vine and ecstasy, he marked out as sitting it out in a dull corner, his wine-flask at his side, hearing, but not heeding all

the bad names he has been called during the last two thousand years. This ties in with the entire rhythm of the book as presaging a return to an era characterised by joy, love of life, the aristocratic code and the worship of beauty. Read Yeats and Ibsen.)

What age is at? It soon is late. (Yeats had predicted in *A Vision* the quick close of our own era, which would bring all the idolatrous, democratic masses down from their usurpation, the priest and the magistrate broken in their power and arising in the distance, the sound of the Pipes of Pan.) The wind is rising. Where now are all her childer? In Kingdom gone, or power to come, or gloria be to them farther? All alive, answers Joyce. In his Mangan essay he had stated, IN THOSE VAST COURSES WHICH ENFOLD US AND IN THAT GREAT MEMORY WHICH IS GREATER AND MORE GENEROUS THAN OUR MEMORY, NO LIFE, NO MOMENT OF EXALTATION IS EVER LOST; AND ALL THOSE WHO HAVE WRITTEN NOBLY HAVE NOT WRITTEN IN VAIN, THOUGH THE DESPERATE AND WEARY HAVE NEVER HEARD THE SILVER LAUGHTER OF WISDOM.



## PART II in general

SYMBOLISM	HISTORY OF IRELAND	DAILY LIFE
The First Principle of Yeats, equivalent to the Past, symbolically the human body, known to Yeats as <i>Husk</i>	BUT TIME IS FOR TALERMAN (Joyce) TASTING HIS TAP. (Announcing the reversal of orders, <i>tap</i> as the opposite of <i>pat</i> .) <i>FW</i> p. 319	HIS OWN. AND OIL PAINT USE A PUMME IF YELL TRACE ME THERE TITL TO WHERE WAS A HOVEL <i>FW</i> p. 230

### Part II • Section I (pp. 219-259)



#### *The Poet Joyce*



Part II of *FW* is built closely around the movement of the world described in Yeats' *Vision*. It represents clearly the barrier between the two opposed forces—there are artists who are concerned with problems of time, approached through subjectivity, and critics concerned with problems of space, approached through objectivity.

GLUGG is Joyce

CHUFF is Wyndham Lewis and Joyce's other critics. He clearly places himself amongst the creators, rather than with

the scientists. He says that Humpty Dumpty Dublin, having fallen many times, always revives. Her play is given before the powers of English government, strengthened by the Irish soldiers enlisted in the English army.

GLUGG—Bold Bad Bleak Boy = Joyce

CHUFF—Fine frank fairhaired fellow = all who are successfully living off the fat of the land, approved of and approving of the powers that be = St. John Gogarty and his fellow members of the Kildare Club.

ANN = life

HUMP = the actualising in human life during the present

KATE = Ireland

TIME = the present

He describes the scenery in identically the same way as Yeats does in many of his plays; notably *The Herne's Egg*, where the backdrop and props are not meant to look real, but are suggested symbolism.

Chuffy was an angel, but the devil unself was in Glugg. They are met face to face. Stop, who goes there? accosts the angel, holding up his sword.

A space: "Who are you?"

Answer: "The cat's mother." This answer refers to Yeats' poetry, where he identifies the moon as a mother of the cat Mamelushe. The entire attitude explained by Yeats in *A Vision* is included in this answer—the gyre of the rational—sun-directed, scientific, democratic world is running down and the gyre of the intuitional, moon-directed, artistic, aristocratic world, gathering strength.

A time: "What do you lack?"

Answer: "The look of a queen." Joyce replies that in our age there is nothing noble, nor authoritative. But what is that which he is going to provision for us? He seeks, buzzing his brains, the finder.

ON THE OTHER HAND HE WAS PERSUADED THAT NO ONE SERVED THE GENERATION INTO WHICH HE HAD BEEN BORN SO WELL AS HE WHO OFFERED IT, WHETHER IN HIS ART OR IN HIS LIFE, THE GIFT OF CERTITUDE.

The how to say to it is, what is what is he must who must worden shall. A dark tongues conning. O Theo peril! (He asks in all the old places of great writing, philosophy and religion, but can not find the answer.) At last he realized how life pranked along so jauntily and no word came to him from the wordless either—he was hard set then and fled. Glugg, in his subconscious depths, did not know how it went with his mother (Ireland), but he struggled on as best he could alone. He would, with the greatest of ease, fire off his first epistle to the Highbrows! He is General Jinglesome (Wyndham Lewis had attacked him as "JingleJoys"). He would bare to the untired world of Leinster, Munster, Connaught and Ulster how her Ladyship (his motherland, Ireland) had never ceased to awaken those who could cook up a fine concoction since the time the land of Ireland had been split by English rule. He would just set it all down in black and red (see glossary, pp. 135-6), a most miraculous jeremiad sin-book for all the peoples, after torments of a thousand years, bread cast out on waters, making good at maturity, My Madamoiseau of the New House. He would sit through several centuries so as to meet somewhere payment in go-to-sleep music and when he failed to finger the flute, she

could have all the worldly goods she cared for, including science of sonorous silence, while he, being reared on soul butter, has recourse to poetry.

And I'll paint youse a poem if you'll trace my title to where was a hovel (that is, to the *Adoration of the Magi* by Yeats, where wisdom is a woman lying on a bed in a hovel.) This is the first riddle of the universe. (If you understand all that Yeats and Joyce have meant, the title *Finnegans Wake* will become clear in its meaning.)

His mouthful of ecstasy shot up through the error—root (tooth) of his wisdom. This is a double reference to Finn's ability to solve problems through placing his thumb on his tooth and to the doctrine of Blake which Joyce accepted, that for genius there is no error—he employs all mistakes.

Old cocker, young crowy (see cry of the cock in *Adoration of the Magi*) like father, like son. A new Bran (Finn's finest dog), speedhound, outstripperous on the wind (see James Stephens: *Boyhood of Fionn*). He (the poet) is guessing at hers (his Ireland) for all he is worth. Hark to the wild geese (see glossary, p. 276) goosling by and play fair, lady (Ireland). And note that they who will for exile say "Can" for God, while them that won't leave either end, say "Now" for know. (We have again the wills gen the won'ts—those who obey their Holy Ghost and those who refuse to listen to commands thus transmitted.)

What era's o'ering? Selene, sail O' Quiet takes back her folded fields. The time of lying together will come and the wildering of the night till cockee-doodle aubens Aurore.

Yeats—*Suddenly the second oldest of them crowed like*

a cock, and until the room seemed to shake with the crowing. The woman in the bed still slept on in her death-like sleep, but the woman who sat by her head crossed herself and grew pale, and the youngest of the old men cried out: "A devil has gone into him, and we must be gone or it will go into us also." Before they could rise from their knees a resonant chanting voice came from the lips that had crowed and said: "I am not a devil, but I am Hermes the Shepherd of the Dead, and I run upon errands of the gods, and you have heard my sign, that has been my sign, that has been my sign from the old days. Bow down before her from whose lips the secret names of the immortals may come again into the world. Bow down, and understand that when they are about to overthrow the things that are today and bring the things that are yesterday, they have no one to help them, but one whom the things that are today have cast out. Bow down and very low, for they have chosen for their priestess this woman in whose heart all follies have gathered, and in whose body all desires have awaked; this Woman who has been driven out of Time, and has lain upon the bosom of Eternity.



## History of Ireland



It's his last lap, Gigantic, fare him well! Revelation. A fact. True bill. By a jury of matrons. His Kuran never teachit her (Ireland) the be the owner of thyself. Who not knows she (Erin), spawife to lord of manor, when she first come into the pictures more as hundreds of yards of years away, wronged by Where-wed-no-get (read Swift's *Letter of a Distressed Lady*) and whenceforward Ani Mama terrified of mere and mountains, fur-i-bound to be back in her mountain-bed (of a stream). She, she gets a pain in her tummy from the pia-labellers in their pure war. Gesticulating all around her about *Parnellism and Crime*; her sovereign lord and governor-general led her in Antient Concert Room (see: *Dubliners*) and bound her so she could not steal from him, so if she's ever bereaved, its Ireland foots the funeral expenses. While if her lord and master would but bite and plug his tobacco pipe and renounce the devlins (see translation, p. 155) and keep the steelworkers out of the political arena and keep Ala Babba selling foul thieves, she (Ireland) would cook his dinner (read Swift: *Letter of a Distressed Lady*) and delicate her nutbrown glory cloak (read famous Irish poem—*Mo Craiveen Ban*—my nut-brown cluster) and hang herself in Ostmanstown (see glossary, p. 195) and make no more mulierage, but would undulate her Sugarloaf (mountain in Ireland) hat from Alp O'Leary (the famous Fenian; read the *Letters of John Butler Yeats*, the poet's father).

If the lubber never before laid his ear to the river, save the gire-gargoh (see Yeats' *Vision*) going on in his mount of knowledge, he would hear nothing. Hold hard! Meetings conjoin not as foreseen. Don't miss Kate. A's the sign and one's the number. (FROM *Ulysses* p. 477: THE COURT OF CONSCIENCE IS NOW OPEN. HIS MOST CATHOLIC MAJESTY WILL NOW ADMINISTER OPEN AIR JUSTICE. ALL CORDIALLY INVITED. GIVEN AT THIS OUR LOYAL CITY OF DUBLIN IN THE YEAR 1 OF THE PARADISIACAL ERA.)

As an example of what may be found in following one of Joyce's word-motifs I have selected, TEA, an innocent enough word, which could so easily mislead into the banal.

In *Finnegans Wake* there are 53 references to TEA. Why?

"Tea" is a name which goes back into the most ancient history of Ireland. She was a princess, the daughter of Lughaidh, the son of Ith, and the wife of Heremon, the son of Milesius, earliest settler of Ireland, the story of whose coming in Keating's *General History of Ireland*, is absorbing reading. She gave orders for the building of a royal palace for herself in a place known as Teamair (now anglicized Tara), a name which it received from being her burial place.

The games at Teamair were instituted before the Christian era and lasted down to the ninth century, being solemnized about the first day in August, and obviously bearing a relation to the Olympic games, in their origin. Legend has it that they were begun by Lug, the king of the Tuatha de Danaan, in honor of Tea, at whose court Lug had been fostered and on whose death, after having her buried at this

place, where he raised an immense mound over her grave, he instituted the annual games in her honor.

Eugene O'Curry says that Ollamh Fodhla erected a new court at Teamair which was called Mur Ollamhan, or Ollamh's Court; he quotes an old poem:

*Ollamh Fodhla of furious valour  
Who founded the Court of Ollamh  
Was the first heroic king  
That instituted the Feast of Teamair.*

*He was an ollave by natural right  
The powerful son of Fiacha Finscothach  
Nobler than any king—royal his face  
Of the race of Ir, son of Miledh.*

Joyce has woven the word TEA in and out through his poem to remind us of the fallen glory of ancient pagan Ireland, to remind us how old is the civilisation of his land and to what high accomplishments she had attained while Europe was undeveloped and genuinely barbaric.

And there is this second meaning:

At the time of the American Revolution and the Boston Tea Party, Ireland was simmering as Joyce puts it. There was formed in the country a group of Volunteers who had as their purpose the establishing of the rights of their country and though it is generally unknown to Americans, the inspiration of their attained liberty aroused great emotion in Irishmen and Ireland finally won for herself an independent government, so that she enjoyed an existence as a separate nation from 1782 to 1800. At this time she was free, independent, populous; all the materials for industry were within her own realm and the freedom of trade she had acquired



promised a stimulus to her commerce greater than any she had previously experienced.

She lost this freedom in a way which breaks the heart—through too generous an attitude towards England and too uncritical an attitude towards her own leaders, Mr. Flood and Mr. Grattan, whose proceedings prevented the adoption of measures which could have secured Ireland forever from any attempt to annex or unite the two nations. In the writings of Jonah Barrington there is to be found an almost day by day account of the proceedings; the Irish nature can be understood best by a perusal of the events which eventually brought her back into Union with England. It is very difficult for an American, a country which has not had a group of rich land-owning gentry whose profits and privileges depended upon England, to form a conception of how tragic the history of this valiant people is. As Pearse said, one can only now believe that Ireland's mission in the world is something other—her place, the calling to the world of ideals through her great writers.

Let us now find an instance of this second meaning in Joyce: on page 247 he says, MEN, TEACAN A TEA SIMMERING, HAMO MAVRONE KERRY O?

TEAPOTTY. TEAPOTTY. and on page 250 he adds, LINK YOUR LEFT TO YOUR LASS OF LIBERTY. PERDITION STINKS BEFORE US.

Gaelic leagues to right of us! The foreigners locks to the left. What is a maid today to do?

Uppload! (*Up* is the slogan of the *United Irishmen*, applauding their country's freedom.)

The play is over. The curtain drops.

Uplouderamain!

Gonne the gods (Maude Gonne who used her life to fight for Ireland's freedom and in support of Ireland's ancient arts). Lots of lives have been lost in the Easter Rebellion in which Maude Gonne took part. England is snoring.

Lord, hear us.

that they children of Ireland may read in the book of the opening of the mind to light, when all us romance catholeens shall have ones for all amanseprated. And the world is maid free. Me thanks.

Lord, heap miseries upon us yet entwine our arts with laughters low.

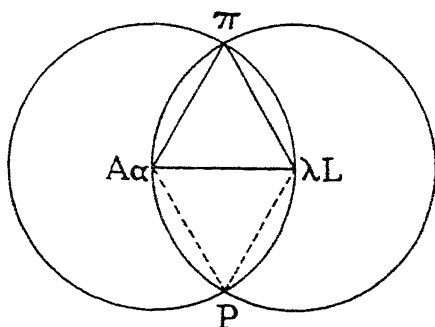
## Part II • Section 2 (pp. 260-308)



### *The Poet Joyce*



This section is the most satisfying of the entire book. It contains all that has fascinated Joyce in the learning and thought of previous ages. It especially emphasizes the philosophy of Bishop Berkeley, that particulars alone govern the reality of ideas—that an abstract idea or perception can not exist, as man is able only to image the particular. IMAGINABLE ITINERARY THROUGH THE PARTICULAR UNIVERSAL.



This diagram represents all that Joyce has learned. It is very closely related to the diagram from the Second Book of *Milton* by William Blake and also summarises the symbolism which Yeats has employed in *A Vision*.

On page 292 Joyce has replied to his critics (among whom Wyndham Lewis' *Time and Western Man* was the ablest and most penetrating criticism, here satirised as *Spice and Westend Woman*) that if they could look inside his head they would see a new world being born out of stale words and that since reality is undivided, man is forced in representing it, to draw a line somewhere. This line, then, is his diagram.

It represents the worlds of two contraries, past and present, aristocratic and democratic, pagan and christian, etc., all the antitheses, and it is characterized by the

*Egg form'd World of Los*

*In midst, stretching from Zenith to Nadir in midst of  
Chaos (Milton, Bk II)*

Joyce describes how to read the diagram:

Given now ann linch you take enn all. (Given Anna Livia

(AL=life) an inch, you have actually taken in everything in the universe, for the infinity included in an inch is incommensurable to the same extent as all other infinite incommensurable systems are incommensurable with one another. Which is also true of life.) A is for Anna like L is for Live (and like P is Plurabelle.) The lines which are drawn solidly represent that which has already occurred, the dotted lines represent the future. Ante Ann is like Anna living now and Anti Ann is last to the lost (in other words, unthinkable—man can not picture anything other than life).

In the diagram the line made of the letters *A-L* stops at Lambay, the island outside of Dublin (see glossary, p. 156) where Irish history and life naturally ends, since if you go further you are in the English Channel.

By taking *O* as centrum and the Greek lambda as a radius, to describe a circle, you come up with another circle. Joyce here refers to the Danish occupants of early Dublin: Olaf=King Olaf IV (962-81), Olaf V (1029-34), Olaf VI (1041-50), a series of whose silver coins struck during the continuous reign of these Danish kings of Dublin, brings us down to Norman times. (Another circle.)

After Makefearsome's Ocean refers to MacPherson's *Ossian*, which purported to be genuinely ancient mss of the Oisín cycle and were proven to be a hoax. Nevertheless, the Finn cycle in Irish literature, of which Oisín, the son of Finn, was a principal poet, is not a hoax. Sir William Ridgeway has given this literature considerable attention in his *Early Age of Greece*, Volume II, where he identifies these men belonging to the Fiana, and places them at the very time when the pagan kings of Ireland were yet strong and

Christianity had not yet appeared in Ireland. This big old fellow, our papacocopori, Abraham Bradley King, fell off his magazine wall. (In other words, Dublin again changed rulers.) But thunder and turf, it's not all over yet. One recalls Byzantium. The mystery repeats itself and Anna Livia goes on singing in her humming bass yesterday and tomorrow forever. When I'm dreaming back like that I begin to see we're only all telescopes. Or the "Come all you" sounds (a song sung by his father and himself).

Returning to his diagram he says. "I bring down O and carry nothing. Now springing quicken-(one of the native trees of Ireland used by the Druids for making wands)—ly from the marshlands near Lucan with (The Hill of) Allen (where Finn dwelt) as her Ilder (another Irish tree) tetra-turn a somersault. Watch and you'll have the whole angle of the diagram made clear in its meaning. Gyre O, gyre O, gyrotundo!

In *A Vision*, Yeats explains his use of the word "gyre" as follows.

*The first gyres clearly described by philosophy are those described in the Timaeus, which are made by the circuits of "the Other" (creators of all particular things) of the planets as they ascend or descend above or below the equator. They are opposite in nature to that circle of the fixed stars which constitutes "the same" and confers upon us the knowledge of universals. Alcemon, a pupil of Pythagoras, thought that men die because they can not join their beginning and their end. Their serpent has not its tail in its mouth. But my friend, the poet and scholar Dr. Sturin, sends me an account of gyres in St. Thomas Aquinas: the circular movement of the angels which, though it imitates the circle of*

*"the Same", seems as little connected with the visible heavens as figures drawn by my instructors, his straight line of the human intellect and his gyre, the combination of both movements, made by the ascent and descent of angels between man and God.*

Now, as will presently be felt, there's two trickle-some points where our twain of doubling bicirculars, meeting approximately in their "sweet bye and bye" dunloop into each other. Look it here!

Yeats says: *My instructors used this single cone, but soon changed it for a double cone, preferring to consider subjectivity and objectivity as intersecting states struggling one against the other. In what I call the cone of the Four Faculties, which are what man has made in a past or present life, I shall speak later of what makes man—the subjective cone is called that of the antithetical tincture because it is achieved and defended by continual conflict with its opposite; the objective cone is called that of the primary tincture because whereas subjectivity—in Empedocles "Discord" as I think—tends to separate man from man, objectivity brings us back to the mass where we begin.*

I see where you are me. The doubleviewed seeds. Returning to the diagram, I would like to make a capital "P" for Pride down there on the bottom, where Adam and Eve our Masterbuilder, balked his bawd of paradise. And you go, Heremon-descendant (see glossary, p. 128) and make your modest "P" up at your end. (See the diagram in the text of *FW*.) Where your apex of Jesus will be a point of order.

Yeats: *At the birth of Christ took place, and at the coming antithetical influx will take place, a change equivalent to the interchange of the tinctures. The cone shaped like an ace of dia-*

*monds—in the historical diagram the cone is folded upon itself—is Solar, religious, vital; those shaped like an hour-glass Lunar, political and secular.*

*The wheel of the Four Principles completes its movement in four thousand years. The life of Christ corresponds to the mid-period between birth and death; AD 1050 corresponds to death; the approaching influx to the mid-point between death and birth.*

Are you right there, Michael, are you right? (Michael is Michael Robartes of Yeats' *Second Coming*, quoted herewith.)

*Robartes copied out and gave to Aherne several mathematical diagrams from the Speculum squares and spheres, cones made up of revolving gyres intersecting each other at various angles, figures sometimes of great complexity. His explanation of these obtained invariably from the followers of Kusta-ben-Luki, is founded upon a single fundamental thought. The mind, whether expressed in history or in the individual life has a precise movement, which can be quickened or slackened, but not fundamentally altered and this movement can be expressed by a mathematical form.*

*To the Judwalis as interpreted by Michael Robartes, all living mind has likewise a fundamental mathematical movement, however adapted in plant or animal or man to particular circumstance, and when you have found this movement you can foretell the entire future of that mind. A supreme religious act of their faith is to fix the attention on the mathematical form of this movement until the whole past and future of humanity, or of an individual man shall be present to the intellect as if it were accomplished in a single moment. The intensity of the Beatific Vision when it comes, depends upon the intensity of this realisa-*

tion. It is possible in this way seeing that death is itself marked upon the mathematical figure, which passes beyond it to follow the soul into the highest heaven and deepest hell. This doctrine is not fatalistic because the mathematical figure is an expression of the mind's desire and the more rapid the development of the figure, the greater the freedom of the soul. The figure, while the soul is in the body, or suffering from the consequences of that life, is frequently drawn as a double cone, the narrow end of each cone being in the centre of the broad end of the other.

It had its origin from a straight line which represents now time, now emotion, now subjective life, and a plane at right angles to this line which represents now space, now intellect, now objective life; while it is marked out by two gyres which represent the conflict, as it were, of plane and line, by two movements, which circle about a centre, because a movement outward on the plane is checked by and in turn checks a movement onward upon the line, and the circling is always narrowing or spreading, because one movement or other is always the stronger. In other words, the human soul is always moving outward into the objective world or inward into itself; and this movement is double because the human soul would not be conscious were it not suspended between contraries, the greater the contrast, the more intense the consciousness. The man in whom the movement inward is stronger than the movement outward, the man who sees all reflected within himself, the subjective man, reaches the narrow end of a gyre at death, for death is always, even when it seems the result of accident, preceded by an intensification of the subjective life and has a moment of revelation immediately after death, a revelation which they describe as his being carried into the presence of all his dead kindred, a moment whose objectivity



is exactly equal to the subjectivity of death. The objective man on the other hand, whose gyre moves outward, receives at this moment the revelation, not of himself seen from within, for that is impossible to objective man, but of himself as if he were somebody else. This figure is true also of history, for the end of an age which always receives the revelation of the character of the next age, is represented by the coming of one gyre to its place of greatest expansion and of the other, to that of its greatest contraction. At the present moment, the life gyre is sweeping outward, unlike that before the birth of Christ, which was narrowing and has almost reached its greatest expansion. The revelation which approaches will however, take its character from the contrary movement of the interior gyre. All our scientific, democratic, fact-accumulating, heterogeneous civilization belongs to the outward gyre and prepares not the continuance of itself, but the revelation is in a lightning flash, though in a flash that will not strike only in one place and will for a time be constantly repeated, of the civilization that must slowly take its place. This is too simple a statement for much detail is possible. There are certain points of stress on outer and inner gyre, a division of each, now into ten, now into twenty-eight, stages or phases. However, in the exposition of this detail, Robartes had little help. "For a time the power will be with us, who are as like one another as the grains of sand, but when the revelation comes, it will not come to the poor, but to the great and learned and establish again for 2000 years prince and vizier. Why should we resist? Have not our wise men marked it upon the sand, and it is because of these marks made generation after generation by the old for the young, that we are named Judwalis."

*Their name means makers of measures, or as we would say, of diagrams.*

Now, to complete angles, join alpha to *P* and pull loose by the dots (as though the diagram were a cut-out). And allow me a line while I enclose space.

Yeats: *A line is a movement without extension, and so symbolical of time—subjectivity—Berkeley's stream of ideas—and a plane cutting it at right angles is symbolical of space or objectivity.*

I'll make you see figuratively the home of your eternal geo-mater. If you flung her headdress on her from under her highlows, you'd understand why Solomon (the Salmon's Son = Finn MacCool who swallowed the Salmon of Wisdom; see *Irish Fairy Tales* by James Stephens) set his seal on a hexagon (the six pointed symbol of time and eternity).

Lift by her seam hem the maidsapron of our ALP (only in those far-off times she had none!) till its lowermost point is where its navel apex will have to be (where future generations must come from). You must approach nearer as the past is dark. Light your match. And this is what you'll see. For hadn't we to gaze at and see the midden wedge, your old triangular delta  $\nabla$ , first of all equilateral triangles, the constant of fluxion—and when the tidal wave rushes up from the Atlantic, the Delta (ALP quarters) represents his bed and bier.

In mathematical language Joyce agrees with Nietzsche in *Antichrist*: without the fruitful body not much is accomplished, since on the fulfilled flesh is the accomplishment of all spirit. Footnote 2 on page 298 states clearly, NEITHER A SOUL TO BE SAVED NOR A BODY TO BE KICKED.

And that celebrated sick age of our years has tea-spilled my hesitency. Forge away, Sunny Jim (his nickname at home). I'm only trying to bridge over the guilt of the gap in your hesitency. (your error of lack of support to your leaders, see: *Portrait of the Artist as a Young Man*.) You are a hundred thousand times welcome, old word-sampler, albeit you are just about as culpable as my merger would be. . . .

Where is that Queen but she knows it not (see *Cathleen ni Houlihan*). Thou in scanty shanty—Bide in your hush! The law does not allow you to shout. Hail and farewell. To book alone belongs the Lo! Be. (This passage is so exquisitely beautiful I do not wish to mar it; read carefully Yeats' *Adoration of the Magi* and then Joyce's Essay on *James Clarence Mangan*, then fill the soul with all the innermost thoughts of Rimbaud and Nietzsche and Blake on the functions of the poet and the necessity for silence and secrecy and symbol—the poet to speak clearly to him who is ready.)

Delays are Dangerous. Quick, oh! quick. Life, drink up, quickly—tea, representing the ancient pagan nobility of Ireland and the forecast of a new aristocratic proud entrance into life, is ready.

One  
Two  
Three  
Four  
Five  
Six  
Seven  
Eight  
Nine

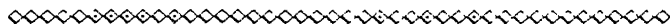
## Ten

There sounds the hour of the beginning of the great change-over. On page 262 he prognosticates: SO BEGIN TO EAT. On page 308 he concludes: THEIR FEED BEGINS.

MAWMAW, LUK, YOUR BEEFTAY'S FIZZIN OVER.

Ibsen made clear in his *Love's Comedy* that beef-tea is the symbol for the brow-beaten state of matrimony. With Joyce's sentence at the close of this Section, signifying the breaking forth into a new era, he declares himself, like Ibsen, an enemy to dead established forms and prophesies the freedom which will carry into the desert the noble heart preparing itself to usher in the future. This is true of Ireland=maw-maw=the queen=Anna, as she will divorce herself from the unwilling partnership in her state of union with England (described by Swift in his *Letter of a Distressed Lady*) and undergo all privation, but achieve the one essential, freedom.

# 3 *TENTATIVE TRANSLATIONS*



JOYCE TOOK IN HIS YOUTH THREE MASTERS; one of them was Ibsen, from whom he learned how to escape from a narrow provincial confinement into the freedom of the wide world and how to work through all kinds of days and all conditions of health as regularly as a factory hand; one of them was Rimbaud, from whom he learned the passionate life of defiance with its weapon of silence; and one of them was William Blake, a compatriot, from whom he learned what to write.

Blake taught Joyce that the beginning lies in the end; Blake had already used the device of starting one poem with the last line of an earlier poem and Joyce, having taken the water of life as his great theme, struck off boldly in his first word

to proclaim that great patient on-going with which he had closed *Ulysses*.

Vico has been proclaimed as a pattern-giver to Joyce and in the sense that the thought he expressed is basic to many of the great European thinkers and writers, this is true. However, there is a divergence between the thought of Vico and the thought of Joyce which is primary. As I understand Vico's theory, it suggests a pattern of birth, springtime, flowering and decay which brings mankind back to the identical point from which he started, to repeat again the same performance. As I understand Joyce, he agreed with a doctrine stated by Hermes Trismegistus as follows: "It is impossible that any single form should come into being which is exactly like a second, if they originate at different points and at times differently situated; the forms change at every moment in each hour of the revolution of that celestial circuit . . . thus the type persists unchanged but generates at successive moments copies of itself as numerous and different as the revolutions of the sphere of heaven: for the sphere of heaven changes as it revolves, but the type neither changes nor revolves."

Howth Castle and environs was a place of springtime and love for Joyce; there is a passage in *Ulysses* which gives the beauty of its landscape as it was in Joyce's day:

HIDDEN UNDER WILD FERNS ON HOWTH. BELOW US BAY  
SLEEPING SKY. NO SOUND. THE SKY. THE BAY PURPLE BY THE  
LION'S HEAD. GREEN BY DRUMLECK. YELLOWGREEN TOWARDS  
SUTTON. FIELDS OF UNDERSEA, THE LINES FAINT BROWN IN  
GRASS, BURIED CITIES. PILLOWED ON MY COAT SHE HAD HER  
HAIR, EARWIGS IN THE HEATHER SCRUB MY HAND UNDER

HER NAPE, YOU'LL TOSS ME ALL. O WONDER! COOLSOFT WITH OINTMENTS HER HAND TOUCHED ME, CARESSED: HER EYES UPON ME DID NOT TURN AWAY. HIGH ON BEN HOWTH RHODODENDRONS A NANNY GOAT WALKING SUNFOOTED, DROPPING CURRANTS.

The story of the conquering of Howth is this: the English power in Ireland was gravely perilled when Henry II was forced to recall his son John; Henry needed a strong man to act as Viceroy and appointed De Courcy, to whom he gave a license to conquer the northern province of Ireland. This De Courcy promptly proceeded to do—he took with him his brother-in-law, Sir Armoric Tristram, born in Brittany (North Armorica) first Earl of Howth, whose name was changed to St. Laurence when he became possessor of Howth, and set out northward on a conquest of Ulster with an array of 700 men. They took the peninsula, whose name “Howth” is from the Danish “hoved” for head, and Sir Tristram’s family remained possessors of this land until Ireland became a free nation. Thus the Norman-Anglican power established itself also in the north.

The English power in Ireland grew to such an extent that they succeeded in the time of the great famine in pushing out millions of families who emigrated to North America and some few of whom actually did establish a town on the river Oconee in Georgia, with a typical Irish gesture of giving their town a motto, “Doubling all the time”. This we learn from a letter of Joyce’s, in which he explains almost all of the words of these opening paragraphs.

The scene which took place at Tara when St. Patrick confronted the power of King Laoghaire and declared his

triumphant Christianity, has been described in many Irish histories; Joyce compressed time in the phrase, A VOICE FROM AFIRE BELLOWSED MISHE MISHE inasmuch as Amergin, who recited the great poem, *I am, I am* (*Mishe* is Gaelic, meaning I am) actually was one of the three sons of Milesius, founder of Ireland in the year of the world 2752 (years before Christ), as related by Geoffrey Keating, and the scene between St. Patrick and the druids of the high king of Ireland did not take place until 432, of the Christian era.

Any good book on the politics of Parnell describes in detail the methods by which the power of Isaac Butt was superseded; the glossary gives a brief explanation. The relationship between Jonathan Swift and the two young women who loved him can be read also in any of the good works on the life of Swift.

Joyce has given us a rough ride through certain highlights in Irish history and in his last phrase, RORY END TO THE REGGINBROW WAS TO BE SEEN RINGSOME ON THE AQUAFACE, he tells us that we are at the time of the formation of the earth. In the letter to Miss Weaver dated November 15, 1926, he explains the phrase as follows:

rory = Irish = red

rory = Latin, roridus = dewy

At the rainbow's end are dew and the colour  
red; bloody end to the lie

in Anglo-Irish = no lie

regginbrow = German regenbogen plus  
rainbow

ringsome = German ringsum, around

When all vegetation is covered by the flood



there are no eyebrows on the face of the  
Waterworld.

If we turn to William Butler Yeats and the symbolic order of life which was revealed to him, we learn that he thought of all possible life as taking place in 28 phases. Phase I is not a human phase, it is a phase when all is in a state of complete plasticity. Mind has become indifferent to good and evil, body has become undifferentiated, dough-like; the more perfect be the soul, the more indifferent the mind, the more dough-like the body; and mind and body take whatever shape, accept whatever image is imposed upon them, are indeed the instruments of supernatural manifestation, the final link between the living and more powerful beings. There may be great joy; but it is the joy of a conscious plasticity, and it is this plasticity, this liquefaction, or pounding up, whereby all that has been knowledge becomes instinct and faculty. Man is submissive and plastic and unless supersensual power intervenes, the steel-like plasticity of water where the last ripple has been smoothed away hovers over all.

Joyce dashed off a lovely little piece of doggerel to launch his *Anna Livia Plurabelle*:

Buy a book in brown paper  
From Faber & Faber  
To hear Annie Liffie trip, tumble and caper  
Sevensinns in her singthings,  
Plurabells on her prose  
Sheashell cbb music wayriver she flows.

Humptydump Dublin squeaks through his nose,  
Humptydump Dublin hath a horriple vorse.

That Humpty Dumpty has fallen all down through christian minstrelsy is unfortunately not nursery tale, but fact. From the time that Ireland was linked with Rome she has been in the hands of the foreigner. Her stirrings to life came about through the organization of the *United Irishmen*, founded in 1790 by Wolfe Tone, the organization that spread the doctrine of independence throughout Ireland. Robert Emmet became a member while a student at Trinity College and went to Paris as envoy in 1800. His subsequent actions and the martyrdom they entailed, made him a symbol of Irish nationalism.

The term Orangeman first came into use about 1795. Orange had been the Protestant's color since the Dutch William of Orange had replaced Catholic James II on the throne of England. In Ireland, Armagh was a center of Protestants who for years had been preying on the Catholic population. In September, 1795, the Protestants and Catholics came to open warfare at a place called the Diamond in Armagh. Some of the men known as Defenders, were killed and out of the antagonisms engendered that day grew the Orange Society. Its avowed purpose was to defend the English King and his rule. The real policy of the Orangemen was to drive Catholics out of that part of the country entirely, as notices tacked to the doors of many many Catholics, warning them to move west, will amply prove. The far west of Ireland is barren and rocky and dangerous, full of treacherous glens, and untillable soil.

When Robert Emmet moved into a house alone, in order not to entangle anyone in his political activities, and to be near his sweetheart, the man who procured it for him

suggested Anne Devlin, whose family were active in the *United Irishmen* movement, as his housekeeper. After he was arrested and put in Kilmainham jail, her stubbornness in refusing the English any information caused her severe suffering; she was put on a starvation diet, but they did not succeed to break her spirit, so she well deserves a place on Joyce's opening page SINCE DEVLINS FIRST LOVED LIVVY.

### *TRANSLATION Part I • Sections 1 & 2 (pp. 3-55)*

river run, past the church of Adam and Eve's on the river Liffey, from swerve of shore to bend of Dublin Bay, brings us by a commodious path of recirculation back to Howth Castle and environs.

Sir Armoric Tristram (*violer d'amores* Joyce says is to be understood as the viola instrument in all moods and tenses) from across the Channel had not yet re-arrived from North Brittany to Ireland and the peninsula of Howth: nor had there taken place in America the founding of a small town, Dublin, by Peter Sawyer, an Irishman, who had fled to Laurens County, Georgia, and given the town the motto of "Doubling all the time": nor had a voice of the Druid poet Amergin chanted his poem:

*I am the wind which blows over the sea*

*I am the wave of the ocean*

*I am the murmur of the billows*

*I am the ox of the seven combats*

*I am the vulture upon the rock*

*I am a tear of the sun*  
*I am the fairest of plants*  
*I am a wild boar in valour*  
*I am a salmon in the water*  
*I am a lake in the plain.*  
*I am a word of science*  
*I am the spear point that gives battle*  
*I am the god who creates in the head of man*  
*the fire of thought.*

in contrast to St. Patrick's "I baptize thee Patrick"; (In his letter to HSW dated November 15, 1926, Joyce explained: the flame of Christianity kindled by St. Patrick on Holy Saturday in defiance of royal orders. *mishe* = I am (Irish) i.e., Christian. *Tauf* = baptise (German) *Thou art Peter and upon this rock*, etc. (a pun in the original Aramaic) Latin: *Tu es Petrus et super haec petram bellowed* = the response of the peatfire of faith to the windy words of the apostle) not yet, but soon after had a young upcomer in politics, named Parnell, overthrown the power of the leader, Isaac Butt; not yet, though all is fair in love and war, were the two young women, Esther Vanhomrigh and Esther Johnson, angry and baffled by the conduct of Jonathan Swift. Neither Seumas nor Shaun had brewed by arclight—the red end of the rainbow was to be seen lying on the waters. (Joyce explained in this same letter: The venison purveyor Jacob got the blessing meant for Esau

*Willy brewed a peck of maut*  
*Noah planted the vine and was drunk*  
*John Jameson is the greatest Dublin distiller*  
*Arthur Guinness is the greatest Dublin brewer)*

The nursery rhyme of Humpty Dumpty's fall from the wall has been told all down through Christian times; Humpty Dumpty is Dublin—her wall which was erected by the Danes, destroyed by Brian Boru, built again by the English living within the city of Dublin and brought down again in our century, necessarily involved the fall of Finn, the folk hero, who lies behind the history of Ireland as a great mythic giant whose head is Howth and whose toes are in the west of Ireland—whose toes come to life again in the action of the *United Irishmen* and their pikes, who knocked out the power of the Orange Society through the men in green uniforms who marched at the time Robert Emmet led the insurrection against the English, who were aided and protected by Emmet's housekeeper, Anne Devlin.

What clashes here of "wills" against "won'ts", those who are willing to suffer for their country and those who won't, gods of the Anglican against the Catholic gods. Croak, croak (an era is coming to an end).

In Southern Ireland various causes had concurred in reducing the forlorn peasantry to abject wretchedness. An epidemic disorder of horned cattle had spread from Holland to England, raising the price of beef, cheese and butter to exorbitancy; hence pasturage became more profitable than tillage and the wealthy land-owners turned over huge tracts of land to grazing, leaving the peasants with no occupation, no houses and nothing to eat. Naturally insurrection broke out and the insurgents were called *White Boys* because they wore shirts or frocks over their clothing, in order to distinguish one another in the night.

Although the White Boys were generally suppressed.

yet the spirit of insurrection was not eradicated; the roots of the evil spread wider than the province of Munster for elsewhere in Ireland the lower orders (the native Irish Catholics) were wretched and impoverished. Everyone was fighting, the Protestants to keep their power and the power of the merchants intact, the Catholics trying to gain the chance to live and breathe.

Where the partisans of Protestant rule are trying to outwit the Catholic natives, one side attacking the other as the White Boys were in armed insurrection. The brood of the sod (peasants) arousing fear in the landlords. Arms mixed up with tears as everyone was killing everyone else. The true child of Ireland is being cheated of his inheritance as Esau was by the false Jacob. The ruling class always advertised how they were attempting to civilize the Irish, but oh! hear how the father of lies spreads himself over the landscape. But what is this? Iseult? (Throughout the book, Joyce often acts as though he were gazing at Ireland's past through a telescope. The heroine Iseult appears on the scene as she is presented in Bédier's version of *Tristan and Iseult*, where she is a most Irish princess, having the customs and beliefs of the early Irish pagan society, as portrayed by the poet Oisín and in other early writers and as verified by the work of Eugene O'Curry, in his *Manners and Customs of the Ancient Irish*.) Before there was such a thing as plumbing? (Joyce seemed to have an especial aversion to sewers as an indication of the practical mind. In *Ulysses* Professor MacHugh had said: WE MUSTN'T BE LED AWAY BY WORDS, BY SOUNDS OF WORDS. WE THINK OF ROME, IMPERIAL, IMPERIOUS, IMPERATIVE.—WHAT WAS THEIR CIVILISATION? VAST, I ALLOW:

BUT VILE. CLOACAE: SEWERS. THE JEWS IN THE WILDERNESS AND ON THE MOUNTAIN-TOP SAID: IT IS MEET TO BE HERE. LET US BUILD AN ALTAR TO JEHOVAH. THE ROMAN, LIKE THE ENGLISHMAN WHO FOLLOWS IN HIS FOOTSTEPS, BROUGHT TO EVERY NEW SHORE ON WHICH HE SET HIS FOOT (ON OUR SHORE HE NEVER SET IT) ONLY HIS CLOACAL OBSESSION. HE GAZED ABOUT HIM IN HIS TOGA AND HE SAID: IT IS MEET TO BE HERE. LET US CONSTRUCT A WATERCLOSET.

The oak trees of very early geologic times are today lying in peat but elm trees flourish where ash trees lay. Then Joyce declares one of his great themes, the doctrine he learned from Blake: FALL IF YOU BUT WILL, RISE YOU MUST. This is the quintessence of Joyce's belief: I DO NOT FEAR TO BE ALONE OR TO BE SPURNED FOR ANOTHER OR TO LEAVE WHATEVER I HAVE TO LEAVE. AND I AM NOT AFRAID TO MAKE A MISTAKE, EVEN A GREAT MISTAKE, A LIFELONG MISTAKE AND PERHAPS AS LONG AS ETERNITY TOO. As Blake in his Proverbs of Hell: *The road of excess leads to the palace of wisdom.*

Big master Finn lived in the most full and gracious manner imaginable in the pagan days when rooms were lighted by burning rushes and before Joshua and Judges had given us Numbers and Deutoronomy (on a day of ferment he was presented by Jonathan Swift with a powerful satire called *Tale of a Tub* and before the hubbub aroused by its appearance quieted down all the genius in Ireland took its exit and that ought to show you what a punch and judy chap an old Irishman was!) and during a long period he just went along doing his daily chores, building dreams to the sky. He had a little wife named Anna and he hugged the little creature.

With her hair in his hands he took up his life in her. As he observed Ireland he could see the days of her past rise up before him and he created the loftiest heights of dreams about her topped with a burning bush as had been the vision of Moses and this vision included Laurence O'Toole and Thomas à Becket. (Page 541—the chort of Nicholas Within was my guide and I raised a dome on the wherewithouts of Michan: by awful tors (chores of thoughts which tore him) my well-worth building sprang sky spearing spires, cloud cupoled companiles).

This early hero was the first man in Ireland to bear arms and a name. Vassily Booselaugh (a fine Russian name!). His crest of heraldry, green tinctured, showing a he-goat, horned and powerful, the goat of Bacchus. His shield bearing a band across its center with the sun in second field. Cheap drink is for the agricultural laborer. Hohohoho, Mr. Finn, you're going to be Mister Finn again! (Nietzsche in Section 5 of *Beyond Good and Evil*, "At any rate Gaelic has afforded me the exact analogue *Fin*, the distinctive word of the nobility, finally, good, noble, clean, but originally the blond-haired man in contrast to the dark black-haired aboriginals.") In the morning of our civilisation you were the fine one, but as time went on in the evening of our history you became the sour! Hahahaha, Mister he-who-had-fun-in-days-gone-by, you're going to be taxed and fined, but you will again become Finn, the noble one.

What agent brought about the idea of man as cringing before a thunderous power in acknowledgment of his sinful nature? Our world is still rocking from the noise and commotion of all this accusation of sin but we hear through succes-



sive ages the shabby chorus of unqualified muezzins who would try to blackguard the stature of man by denying the whitestone which is ever hurtled out of heaven to men. Dear god, sustain us in our search for righteousness, when we rise and take our breakfast until we retire. A nod to a neighbor is worth more than kidding the tribes in Africa. Always the poor Gael was caught between the devil and the deep blue sea. Beloved Ireland answers to those who try to help her, the dreamy deary. Heed her call! There are as many explanations for her failure as stories in the *Thousand and One Nights*. What with all the horrors of landlord's rolls of rents due, policemen, actions in the poor old Four Courts, the blight on her labor, the nobodies travelling on Safety-first-for-themselves-and-their-property street, and the betrayers who for money turned her heroes over to the English and the thump of his city's native Catholic priests, and the Sweepstakes and the uproar from all the refuse, the poor citizen felt miserable as a hang-over. His head felt heavy, his head it did shake. The English were all this time strengthening their power behind the wall surrounding their section. Dim-Dam-Dum—Master Bad Tom, when a man marries his hate is all long. For all the world to see.

Size, I should say! Finn MacCool, why did you die? of a trying Thursday morning? They cried at Finn's wake, all the hooligans of the nation, prostrated in their consternation. There were political plums given out and sherifs and raiders and others to help maintain the Irish in their downfall. All of these leeches on the health of Ireland joined in the chorus sung at Finn's funeral with the utmost pleasure. Gog and Magog, nicknames of the two men who helped

Wolfe Tone in his attempt to free Ireland of all these government agents who were destroying the Irish people, were lost in a round of indifference. The Irish kin were grieving. Agitation went on but the end result was the burial of all ancient Irish independence. Finn was buried.

Like the giant Albion of Blake he represents the earth of Ireland.

So this is Dublin?

Hush! Caution! Echoland!

How charmingly exquisite!

List to whitestone's magic lyre.

They will be listening for the recital of an ollave, the annals of themselves, timing the cycles of events grand and national. *Finnegans Wake* shall include four things in this bluest book of Dublin's annals:

1. An account of the English (Johnnie Bull) riding on the back of Irish natives as their boss,
2. The shoe of a poor old woman who is Ireland as described in Years' *Countess Cathleen*.
3. An auburn maid who is Ireland in her youth as she has been named by many of her poets, who was deserted.
4. The pen of the poet.

In the year 566 A.D. there occurred the fall of Tara—seat of the ancient high kings of Ireland; this happened because the pagan kings and their religion had been given the go-by by the Irish people, who turned to the life of asceticism and piety as enunciated by St. Patrick and his followers.

In the year 1132 A.D. Malachi was made Primate in Armagh, thus putting on the first pall to be worn by an Irish archbishop, for prior to this time there had been no allegiance to Rome. This divided Ireland into two camps—those who followed the Catholic church and those who remained pagan and Celtic at heart.

Shortly thereafter the Norman-Anglican forces characterized by Sir Amory St. Laurence (Sir Tristram of page 3) marched northward and seized the last remaining free land of Ireland; they had come in the armour the Normans had learned to wear in Brittany and overcame the native Irish who were untrained in mounted warfare and who were dressed only in satin shirts with their spears as weapons.

The Four Great Waves as representing waves of conquering fighting men spread over the country. Many events occur, but no matter what happens, things remain the same or worse; Ireland is owned and ruled by the English.

But one day the war arrow went round and the ballad which had been privately printed soon fluttered its way from archway to lattice, from working man to young woman, village crying to village all over the four provinces of Ireland.

It was the Ballad of Pearse-O'Rahilly, who had together given their lives in the Insurrection of 1916, that Ireland might be one day free—

Have you heard how Humpty Dumpty (British rule)  
Fell with a roll and a rumble  
And curled up like Oliver Cromwell  
By the (destruction) of the magazine wall.

He had lived as Viceroy in a Castle  
But now that he has been overcome  
We'll kick him into Green Street  
And put him in the jail of Mountjoy.  
The English fathered every measure  
    which impoverished the Irish  
Trying to force them to be Protestants  
    And hideously murdering them  
    to try to accomplish it.  
How come with all their money power and soldiers  
    They couldn't bring it off?  
Hurrah there Hosty, keep up the good work.  
The English sold the Irish hundreds of worthless objects  
Small wonder that the Irish nickname him  
    "He'll Cheat Everyone".  
He was very comfortable with all the pomp  
    furnished for his residence here  
But soon we'll burn up all his stuff and put him out.  
It was bad luck which brought the vessels  
    of these foreigners to our shores  
Which saw our bay filled with vessels carrying  
    the Black and Tans  
Who acted as police for the Anglo-Irish Ascendancy  
    smashing property and wrecking houses of  
    "United" men.  
Where from? roars out from the shore at Poolbeg  
    our man  
It's the foreign son of Oscar, One-Sign,  
    Barge-arse Boniface

That's what name this devil goes by  
Young as I am at trading tricks with Norwegians  
Lift it, Hosty, lift your glass—up with the rann of  
Irish verse!

It was while engaged in peaceful occupation  
That our native hero  
Tried to win back Ireland for himself  
What will Ireland do  
Since she has been sold to an overlord.

England should blush  
For forcing himself upon Ireland's attentions  
He's the biggest monkey in the zoo.

Our hero was riding along in Dublin  
Happy go lucky

When some beggar sent him to the English army  
and to the Crimea where at the Battle of  
Balaclava the Light Brigade composed of  
Irish all, were mowed down like wheat  
with those at home trying vainly to save their land  
from being torn away from them on the excuse  
of arrears due.

It is a pity for Ireland's children  
But when Ireland herself triumphant  
Gets a good grip on that old devil  
Irishmen will all be "on the green"  
(with the cause of Ireland).

Sophocles Shakespeare Dante Moses!

Then the Gaels will establish free trade  
And they'll get the band out at the funeral

of the enemy England—the scandalous knave  
And they'll bury him down where the Danish used  
to live

With the dead Danes who can see nor hear  
any longer.

And then not all King George's horses  
will be able to force England's power again onto  
Ireland

For there is nothing in this world or the next  
that will make us endure him again.

Just see! Coincidence! There goes old Bigamy Bob  
and his song sung for our liberty—the Shan Van Vocht  
(see glossary, p. 234). With that there was released a healthy  
fuss indeed, when they discovered our plans for freeing  
ourselves. It could be, in the future we'll hear “Nick, Mick  
and the Maggies”. Of this saga about Eire, no one end is  
known! (because it doesn't have any ending).

Ireland's *Wild Geese* were in all the famous wars;  
they quit their haven forever, going to die in foreign fields  
of battle because conditions at home were so impossible.  
Now permit all my hundreds of selves, the ancient heroes  
whose lives I intimately feel, to emerge in the identity of  
my recital.

As much as he dislikes drama, this hobo Joyce, has  
led us by subtle transfer to the furthest interior of his  
country's history.

The ancient Irish HCE has changed a lot.

This poet, having reprimed his repeater and recited  
his piece involving all time got up to his feet and called up

before his audience the Now, bringing it before us Here in the mythical habiliments of the very far-off days.

We see through our vision which we are telling, the fires which acted as signals for the start of the insurrection of the *United Irishmen*, a society started by Wolfe Tone. When they set fire, then Ireland's got to glow, so we stand a chance of warming up to what every poor son of a bitch would like to know—One of the first deeds which delighted us was the duel fought between O'Connell and D'Esterre (see glossary, p. 67). Let us follow up what happened to his vindictively intended whip and see how completely he was defeated.

Cheers are heard for "Up-King Billy" and the war cry of "Down with Cromwell". "Up, boys, and at them", as Wellington cried to his Guards. Albeit they are lost we will find ways to remember. The relations of Far-seeing-the-rich and the poor old woman (Ireland) and the song of Shan Van Vocht. The Deed? It is ended? or just sleeping, waiting for the right time?

The house of Atreus is fallen in the dust. Ilya Muro-metz the great legendary hero of Russia, they are verging on blight like the Fiana of Finn MacCool (see glossary, p. 94), but deeds are bound to rise again. Life is awake, live it or spoil it and on the bunk of our having to earn our living lies the corpse of our seedfather, a phrase which it might be well to write across the chest of all men or women born.

On their Irish chaunting car, they behold those who are well provided for, pursue the poor to extract from their labor the wealth of the land, the poor turn to the green-clad fighters in the *United Irishmen* for help. . . .

## *TRANSLATION Part IV (pp. 593-606)*

Sandhyas! Sandhyas! Sandhyas!

Calling all dawns. Calling all dawns to day. A resurrection!  
The Irishman awake to the whole bloody world. O'Rahilly,  
O'Rahilly, O'Rahilly! Plenty, O'Rahilly! To what life can  
be (like thine of the Phoenix bird). Seek you (my country)  
so many matters. Hazey sea east to the land of Oisín. Hear!  
Hear! All men past and present of Ireland—the fog is lifting.  
And already the ancient one of Ireland's past has gotten up  
to celebrate the good loves (that lie before him). Sinn Féin,  
Sinn Féin, forward! Good morning, have you looked through  
the dawn of Pearse's horizon? Those years that have gone  
we have used up in our fusing of a new order. Calling all  
days. Calling all days to dawn. The old breeding formed in a  
culmination of the wealth of (strong) natures (brought us)  
to Finn MacCool, the leader, the leader! Securest jubilation  
shall be tomorrow. Wake up dead hero, work doom for the  
past! And let Billy Feghin be balladed out of his humiliation.  
Confidential notice to churchmen. We have the highest grati-  
fication in announcing to Catholic (St. Patrick prattle users)  
drinkers, Guinness is good for you.

A hand from the cloud emerges, holding a chart expanded.

The eversower of the seeds of light to the cold old souls  
that are in the dormitory of Deaf-Mute, after the night of the  
carrying of the word of New awes and the night of making  
myself sleep anywhere, Pun You Say It, lord of risings in  
the Yonder world often tamplin, top triumphant, speaketh.  
Forward! Sovereign Sir! Scatter light to the renew-eller of  
the sky, thou who ignitest! Burn! Arcturus is coming! (Thou



are commanded to) Be! The verb which is first principle through all space. Kilt by Celt shall kiss again. We vote for thee, Tirtangel. Hail! We Dubliners adjure thee. A way, the morning, from our tiny star, through the dim past until light kindling light has led us, we hope, but hunt the journey onward amid the cemetery of those who are sound asleep, even unto the city of Iseult, castellated, enchanting. Now if someone would bring a towel and someone else warm water, we could, while you are saying Margaret Mary, make sunlight soap bubbles on this fighting dune's bottom. Clarity begins at hard work. Our shades of meaning mingle the works of those who have gone before—a flash of lightning, a powerful event, and it shall come to pass, as household by household leaps alive. For the finest people lived atop of Allen's Hill, and before Finn lived Lug. The spear's point of light touches on the table stone at the great circle of the standing stones of Hells Bells in the bushman's brush on the plains of Ireland, whence the horned cairn emerges representing idols of the past. (We see) dim grey figures emerge as the light comes a little stronger. The Past (of our great country) now pulls us. Let the cock crow! Once for the singer, twice for the poet and three times for (him) who awaits Ireland (free and independent). And so it will come about that those who represent England in Ireland will be turned out of power. Foreigners amongst us, boys, are we for that? Death has been and the living awakes! Life moves and the dumb speak! Hill by hill gives beauty to the landscape as the giant which is ancient Ireland is wed to the daughter. We may presently hear Geography's 29 ways to say Good Bed and washing—see you soon—(Anna) Liv. So she has forty winks—It's a long

long way to the birth of the New Ireland. It is fortunate for us that old Britain has withdrawn from his former theory. You are absolutely right! Absolutely. But this involves carrying rogues to Europe? No man knows. Sure its not revenging your? Absolutely. Good. We seem to understand how modern research in the origins of man has proven how the present arose out of the deep deep layers of the past. Buried hearts (of Ireland's heroes and those who have suffered and died for her sake), rest here (in the soul of the poet who feels *each* voice of the past streaming through him), rest here.

Cock a doodle doo! hail!

So let the cock crow until man wakes up.

The child who is the new living country returns—born again as it is foretold around the heathside—as morning comes, he comes, foam in his mouth as he rides in wave resurging into crest, created from legal battle and wars until Banba is gained in the 39 Articles of the new Free State constitution, although we thought him lost—from the mountain of Brian Borumba, the green, white and blue broken by maypole guards, he, about to speak this lay, with the giant gyres of time with its free and characterised by flaw, forms—a giver of law to himself—no repeater of the old forms but a young palatine, white-haired, stutters—and for to finish our fun—of a Pan calling the kettle mick white; (he is) sure, straight, slim, sturdy, serene, synthetical, swift.

By attar of Roses, as predicted in *Portrait of the Artist as a Young Man*, he has worthily achieved his inherited wish by means of ruse. The drops upon that mantle of a poet never reigned in the foreign section. You mean to say we have

been having a sound night's sleep? You may. It is just about time to come awake. Of all the strange things ever to have happened! The untiring of life—living in different lives the one substance of a stream of becoming. Totalled in the tales that are told—why? Because, grace be to God, in whose Word was the beginning, there are two signs to turn to, the West and the East, the right side and the wrong side, falling asleep and waking up and so forth and so on. Why? On the south side we have the Mosque Djin palace with its twin adjacencies, the bathhouse and the bazaar, allah, allah, allah, and on the opposite side it is the alcove and rosegarden, *buene noce*, all pure poetry. Why? One's a story about brides and breakfasts and the others about outworn buyings, dole and arguments in heat, contest and enmity. Why? Every dog has his day—all dreams at last come to an end. Why? It is a sort of swig swag, a kind of inner-outer movement which everyone knows is the way of life. Why? search me.

Look! if you want a thought to make you shiver—where did thoughts come from? There are fevers that beset me—a sleeper awakening (as are we all) in the small of one's back a presentiment—a flash from a future through the window of a wonder in a wilderness which is a welter as a wirble of a warble is a world.

Toucher Tom (James hisself, tells you).

There is a scent of anemone, the temperature is returning to morningtime. You held him by the tip of the tongue. Not a salutary syllable sound (of his writing) makes sense. Victoria no answers. Albert no answers. It was a long, very long, a dark, very dark, an all but unending, scarce endurable, and we could add mostly quite various and some-

what stumble-tumbling night. The end he sends. God! The has gone is over, the Is—coming. Greetings to the day—hie to morning. World of sleep—destiny's call. What has been doomed is done—well done, other lives and deeds before me! Now day, slow day, from delicate to divine, divases. Padma, brighter and sweetster, this flower that bells, it is our hour or risings. In that European end meets India.

There is something supernatural about whatever you called him (or) it. (The great god) Pan and the vine not only interchange places in your Time-world, without tears, but simply, solely, they are they. This other fellow is that other fellow. Old yesterday's lives may be as stale as a *Tale of a Tub* and the picture return to former times when the wall surrounded Dublin (and other towns of Ireland). Matthew, Mark, Luke and John now want the bed that they lied on. And your last words (up) to (this) date in (describing the two) camps (of Ireland) are going to tell the stretch of fancy, through strength, towards joy, adjutants, where he (the god Pan) gets up. A lay for a lay, a treat for some one to recite.

Tim!

To those beholders of the Double Vision. (We are) hearing the turning of the great gyres. There is now with the now's past affiliations in a tense continuing. (We have) heard. Who has heard, he shall have had a (full picture of the past as I have persented it and a sense of its relationship to the present). Upon the third stroke struck, chime, it will be exactly so much the fewer hours by so many minutes of the opening of the diurnal of the sun-night of the man-woman year of the age of man-woman adventure of Gross

guy and little lady, our huge hero-bum and our wee wee mother, Act-a-man and have a true house with (your acts) and their children and their neighbors and their neighbor's children's neighbors and their chattel and their servants and their knowledge and their own sort and their other sort and their everything which is to be (through what they) will(ed) was theirs.

Much obliged. Timothy (Time-of-Day)! But where-to, O clerk?

Whither a clock? Forward! See you not so the path they (have) funded, our fathers that art in Heaven, harrowed both our names, the bow, the star, the tiara, the lion-fawning, (at a time) when (in Ireland) even thirst came after victuals, and amongst the shamrocks slipped the Irish who were deprived of their national status by being knighted into the nobility of England, inducted in ceremonies wherein they were dressed in robes with sable rampant, hoof, hoof, hoof, hoof (the sound of English war horses trampling on Ireland) and stepping on fat foot (over Ireland's dying body). Ere we are (existent as a nation)! Signifying, if tongues may talk, that primeval condition having gradually receded, but nevertheless the emplacement of solid and fluid having to a great extent persisted through intermittences of solemn thunderings, solemn joinings, solemn burials and providential divining, making possible and even inevitable the arrival in Ireland of a condition where all the political quarreling over the Land League question gave rise to the trial of Parnell, at a place and period under consideration (Ireland of that time), a social, organic entity of a thousand year old military-inter-marriage, monetary, social structural formation, in a

more or less settled state of economic equilibrium. Come on, George (King of England)! No more deadly state of an orphan for me. Let's not be like an angered man! You just got a touch of army on the stomach (through the action of Pearse-O'Rahilly in the Insurrection). To the Anger (in Ireland) at anchor (in the people's hearts) Aquatints. (Let us) see worthily. Thank you a lot, polite persons! There's a tavern in the town.

Tip. Take Timothy's (Tam of the Time—Joyce) topical (writing about Ireland).

Tip. Brown yet no land (as her future was far from secured as a separate nation).

Tip. Advertise.

Where. Cloud of all weathers with the glow of Finn Mac-Cool in the heavens, the dart of desire has gored the heart of secret waters and a rest for the populace is being grown at present in the entire district, eminently adapted for the requirements of panic-stricken humanity, between all the goings up and the whole of the comings down and the fog of the cloud (of misunderstandings) in which we toil and the cloud of the fog under which we labor, bombing the things to be done (the fight for their freedom), so beyond indicating the locality (Ireland), one can not add much to what I have written in the preceding, except to say that neither earth nor heaven can predict the future, the whole thing being a reminder that in this stage world Father Time and Mother Space govern appearances. Which everyone knows. Hence.

Pool of fruiting again and again, the pool of inner life, soft as the goddess of speech, music arts and letters, of dewy boundary formed between the extreme eastern sign

of Pisces (and extending) through Sagittarius (late November), wherein once we leave, it is hail and farewell Minnehaha-ing here from hereafter (Hiawatha) (forming) a bridge of puddles in a bed of passing, the river of lives, the recurring generations of the incarnations of the emanations of our parents Finn MacCool and Ninine in *Baile Atha Cliath*, the King domain of the alien (English) an accursed race, infester of the Dublin ocean, Moylamore, let it be. Sluice' Caught erect! Godspeed the blow! (Incidentally, it is believed that this happened before George III's John Fane (Lord Westmoreland, Lord Lieutenant of Ireland, who first apprised the English government of Wolfe Tone's *United Irishmen*) for it has to be over this beauty spot, though some hours to the west (on the astrolabe) that ex-Colonel House's heiress (Ireland) is to return to the outstretched hands and weapons of Michael Dwyer, out of whose sufferings and leadership sprung the pikes and firearms, which his actions have hewn into the very language of Ireland. There there begins to grow an independent Ireland, sown with sorrow, on the foundations of which love may rest, as we know that that should be, by the existence of God's law. It is sainted like the life of Alba. Saxonlike, our ancestors thought so dearly on, now they're going over to Angle's sons, free of duty, dirt cheap. There too a stone slab marks the cemetery of some prehistoric man—the only one which remains in the bog.

But so bare and stony is it, it ought at least to have some Bishop's apron on! Man about the time of the lakes! The castle at Lambay Island. Old Woman-y ways. But while gleam with gloom (as told in *The Children of Lir*, who were turned into swans), alternated here and there, this

shamrock and that whispering planter tell Young Ireland in good broom Irish, this place is proper and the Assembly a holiday for the community of Ireland (as invited by the High King), so be he would (there) celebrate the holy mystery and that pilgrim from the mainland beaten. . . . A naked yoga priest, clothes of sundust, his oak tree decked with mistletoe, offering to the "he-won" of Ireland's Owen Aherne.

(Act so as to) bring about the destiny which should be brought about, and it will be, Kusta ben Luka, (our late lamented Yeats' creation), that great lack which he (Yeats) dramatised—the city of Is is issuing at last, country and city, through sleep it comes up from under the waters of Eire.

Look!

Who! Why, dear maidens? Ashes to rest, enough! Earthsigh too is heavened.

Girls from the hills, daughters of the cliffs, reply. Along the samphire coast. (Jumping) from thee to thee other, thou art it also, thou (daughter of Erin) who art (now) becoming a person there (in another spot). The (one) like (to yourself) (is) the near, the (more) liked, the nearer (to thy heart). O say so! (Ireland) is a family, a band, a school, a clan of girls. Fifteen year olds and but fourteen year olds (by virtue of the power of ever) new Anna (Livia Plurabelle) and/or sevens by eights yes and decades end tens by a period of the moon with at last a one. (A world in which) every (girl) has her one who is different in the same way that her country does. *Sicut campanulae petalliferentes* they sing around Botany Bay, (the prison harbor of the English in Australia). A dream of those innocent girly girls.



Kevin! Kevin! And they all began to sing of Kevin! He. Only he. Ah! The whole clan of Gael sang. Oh!

Twenty-six saints welcome St. Kevin, the names of some of them being curious—S. Misha-La-Valse (I am the waltz), S. Churstry's (Church tries), S. Clononaskreijon's (Key on asking him), S.Lo! elle is to elles!

Prayfulness! Prayfulness!

Euh! That is so, what shall one name it!

The maiden tongues have tinged and tongued together. Come out of your bed, cavern and shrine in a trunk (of a tree). Cathleens is catching. Sorrows cast away, my one brother! You must from earth and water irrigate all the archipelagos. The astrologer who has watered our land from afar, from New Ireland (the first stop of John Mitchel in his incarceration by the British as a felon) has signed (with his life deed) the you and now (not to be postponed or transferred) mandate: Milenesia (ancient Erin) waits. Be smart (about it).

(There is) one seeking. Neither the lean nor the fat, but the equilibrium of life at its most fair.

Was it already in the air as a vision, or is there someone in particular who will summarize (the task) for the whole of his nation?

What does Kevin? Tell his tidings clearly. A would-to-gooder. Is his moral tack still his best of weapons? How about a little more gold to affect our goals? A rolling stone gathers no moss. It is the voice of Doom. His face is the face of a son. The virgin one (Ireland) shall mourn thee. Destiny's stream is silence and loneliness. A nursery rhyme is an instance:

*Up the rocky Mountain  
Down the boggy Glyn  
We'll keep them in commotion  
Till the French come in.*

The ass of Michael Dwyer who retreated to the glens with his followers is about to bray afield in his terror of the English occupying Ireland with guns, the odor of the defeat of the hot (heart) headed men (who had attempted to free Ireland from English rule). The Duke of Portland, who defected from the Whig party and went over to Pitt's side in reward for which he was made Lord Treasurer of Ireland, gave out the following message to the Dublin paper. From a correspondent. Anywhere. Doomsday. Boss of Upper and Lower Baggot Street (in Dublin), may he live forever. The funeral games at Tara. Saturday night pomp, exhibiting that caricature of a horse, revealed by Oscar (son of Oisín, son of Finn). The last of Dutch shields (wars with English over King William, the Dutchman) Pipe in the dream. Uncovers public history, the outrage (to Ireland) at length. The mass of the Irish people hear the story of the wrongs that have been done them and follow in religious obedience. The re-invention (of the British) of vestiges (of practices) by which they drugged the body (of Ireland). A figure moves across the screen. By St. Patrick. And there, from out the city, misty London, along the caravan route that the years have worn away, comes Mr. Hurr Hansen, talking all the ways of his hope to fall in with a merry crowd of girls happening home from a dance, disgusted with their food and the time he had lost in fooling around with women, but with a smile like a beckoning grace over his eclipse of the sunshine soon.

He's hearing you, letterman (Shem the Penman-Joyce) guessing at your meaning—though it wear a masque (of new form). And such an improvement (in the way the message is coming through). As right as the mail and as far as a fiddle. Beautiful' Show Anna (Livia Plurabelle)! Shoo onward the puzzlement! A penny for your thoughts about (*Finnegans Wake*). Tea (symbol of ancient pagan Ireland), tibby, tanny, tummy, tasty, tosty Tea. Batchelor's Walk is one of the events that fired us into being. What an odor of bread. Bring us this day our *Post Bag*. But receive me, friendly sheets (on which I transcribe my book all about Ireland), taken from the story of the Irish dark, cold, long night (of her history). And this is the way the government officials have sealed away in boxes, where they can not be opened, any of the true records of the English-Irish history; people who mispronounce Gaelic and lie tossing in their beds to scheme on the girl, the Countess Cathleen, whom they have subdued to the Irish Sweepstakes as a method of supporting herself. Dutiful walker for his Ides of March. (Joyce refers to himself) Have you the time? Heard you the crime, sonny boy? That Ireland dared to dream of her past and wanted to become free. Which the dears alone see and dark eyes are guessing something's in the wind. Dublin. Great tea events. Hyacinths and heliotrope. Not once did Ireland have free kings, but only double (that is, traitors representing both sides) decoys. It is a libel action on the door of the Catholic church and someone must atone for it. Where is that blankety blank, that hound of a (Sir William) Pitt, the son of a gun who hunted all good men from Irish government and by a thousand underhanded tricks broke the strength of Charles

James Fox—Whig minister in favor of Catholic representation and ameliorative measure for Ireland. Where is he, one among many whom we have loved?

But what does Kevin, the fostered? The gyres are turning. His legend, pictured in the window of the Catholic church, begins to show up as the light of dawn streaks through. Say he that saw him was one who understood. Man shall do a lot of running to catch up to him (who is in the past). Ask no more, Jerry mine, (it is) Judgment Day's voice! No peace, I' bercha. The bog which destroyed the rose (Ireland). The branch of Heremon and Heber on Bridget's plain where she who is deaf lies, is leafed in green and will bear proper fruit, but the hour's not yet come. Read the papers of Francis Higgins, the informer, and about Kevin Egan. Malthus is locked in close (with an over-population still a problem). How swathed in false stories of all kinds is still the history of Ireland. Drunkards still abound. It is not even time yet—what with Hail Marys full of Grace for dumbell dubliners. Sure and tis not then. The Greek sidereal as it brings events into being will soon be making a smooth path with its first single hasten-craft. Followers of Daniel O'Connell are still struggling with the party represented by John Mitchel, for power. The forces are lined up and in attendance is the one who is willing to play (the game of life and bring Ireland to victory).

Oyes, Oyeses, Oyeses yeses! The primacy of the Gauls (foreigners) I am as I am, crowned general in the free-state on the air, is now bursting to blow a Gaelic warning. Operation: Ireland's Eye, Milesian Land and its surrounding islands, Western and Eastern (Danish) approaches.

Of Kevin, of increate God the servant, of the Lord Creator of filial fearer, who came from the country and went to live in a cavern on a steep wooded slope from which he could not be inveigled to return to his monastery and from whose saintliness healing sprang. as we have seen. so we have heard, what we have received, that we have transmitted. thus we shall hope, this we shall pray till. in the search for love of knowledge through the comprehension of the unity in altruism through stupefaction. it may happen again as it has already happened. shearing aside the four wethers (sheep who lead flocks) and passing over their daily milk contribution (reference to the Four Evangelists and doctrine of Church) and dropping by the way the live coals (her present troubles) and quieting down the spirit of Ireland, full of nettle stings, fond of the stones (of her past), friend of bones (archaeological discovery) and leaving all the *I am-I am* to look after the present; the miracles, death and life are these. Day. Kevin takes a bath by filling water in the earth in a hole dug by himself, as the Fiana did in pagan days at the end of a day of the hunt Read Kuno Meyer's translation of the *Cóth Finntraga*, issued in the Oxford series.

## TRANSLATION Part II • Section 2 (pp. 260-264)

Whence and where

AS WE THERE ARE  
WHERE ARE WE?  
ARE WE THERE?  
FROM TOM TITTOT  
TO TEETOOTOM TOTALITARIAN.  
TEA TEA TOO OO.

The first question is: when in our mother's womb, where are we? Are we in the realm of eternal seed, where the Oak exists, as Blake has elucidated; are we a part of the world, and if so, in what way, viewing the problem from the standpoint of one's complicated I? If "I" stands for a system, what sort of "I" can be said to exist in so brief and unfolded form as the early embryo? And if we are not a part of this world, *where* do we exist? Or do we not exist?

From a tiny tot at his mother's breast to an adult in early society governed by his totem and in recent society governed "totalitarian", whence did we come and where are we going?

This "titt tot" is often on Joyce's mind. We meet him on page 179, where he is referred to as looking up at nature's most satisfying scenery EVERY SPLURGE ON THE VELLUM HE BLUNDERED OVER WAS AN AISLING VISION MORE GORGEOUS THAN THE ONE BEFORE T.I.T.S. He next appears as an adolescent attempting his first creative effort. A TRANCE-DONE BOY-SCRIPT WITH TITTIVITS BY. Next we find him directly involved, participating in woman's fullness. AND WHINN MUINNUIT FLITTSBIT TWINN HER TTITS SHE CRIES TALLMIDY! (And one midnight moment flits by in which

her breasts cry to the almighty!) And all men have indulged in like action. EVEN NETTA AND LINDA OUR SEEYU TITIES AND THEY'VE SIN SUMTIM, TANKIES! He mumbles to himself. ADD LIGHTEST KNOT UNTO TIPITION. O CHARIS! O CHARISSIMA! A MORE INIRIGUANT BABBOLINA COULD ONE NOT COFOUR UP OUT OF BOCCUCIA'S ENAMFRON, thus speaking for all college students, then and to come.

And as he grows older the beauty does not dim. but the knowledge of woman's relationship to life deepens and he thinks of ways to capture the magic in some more satisfying and less painful way. He is launched on his life task. AND IT'S HIGH TIGH TIGH. TITLEY HI TI TI. THAT MY DIG PRESSED IN YOUR DAG SL. GNTUG OF OLD GNIG. NI, GUID MIG BRAWLY! I BAG YOUR BURDEN. MEES IS THEES KNEES. THI IS MI. WE HAVE CAUGHT ONE-SEIAES, SVEASMEAS, IN SOMES INCONTIGRUIITY COREMPLEGS OF HEOPEN-HURRISH MARRAGE FROM WHOSE I MOST SUBLUMBUNATE. A POLOG, MY ENGL! EXCUTES. OM STILL SO SOVVY. WHYLE OM THIL TI TI.

The meaning is clear. Joyce declares himself to have taken on woman's problem, which is absorbed in the larger problem of how man and woman should relate to one another. With the closing phrase TEA TEA TOO OO of this opening paragraph. Joyce introduces a major theme: the relationship of the sexes in current mores, particularly as such relationship applies to marriage. He makes a direct reference to one of his favorite plays, *Love's Comedy* by Ibsen. So that the reader may fully understand all that Joyce refers to in the word TEA, I have included the entire tea scene from this play, for the reader's perusal and consideration.

What immediately follows may be anticipated. In a subsequent scene Falk sets forth his theory of love to the assembled inhabitants of this "golden cage, where the Lady thrives and the Woman sickens," by aid of an effective and ingenious analogy from the plant-world. This is the famous "Tea-scene," the greater part of which is here subjoined. The company are assembled at afternoon tea in the garden. The table is laid before the veranda; the ladies are seated round it; the gentlemen in the veranda, summer-house, or garden. The sounds of tea-drinking form a sort of orchestral accompaniment in subdued staccato to the ensuing conversation. Someone remarks, apropos of a recent lovers' misunderstanding, that love is like a flower, needing to be judiciously watered now and then—with tears. After a brief digression Falk intervenes:—

*Falk.* Well, let us keep that simile you chose.  
Love is a flower; for if heaven's blessed rain  
Fall short, it all but pines to death—— [Pauses.

*Fröken Skoere.* What then?

*Falk.* [With a polite bow.] Then come the aunts with the  
reviving hose.—

But poets have this simile employed,  
And men for scores of centuries enjoyed,  
Yet hardly one its secret sense has hit,  
For flowers are manifold and infinite.  
Say then, what flower is love? Name me, who knows,  
The flower most like it?

*Fröken Skoere.* Why, it is the rose.  
Good gracious, that's exceedingly well known.  
Love, all agree, lends life a rosy tone.

*A Young Lady.* It is the snowdrop; growing, snow-enfurled,  
Till it peer forth, undreamt of by the world.

*An Aunt.* It is the dandelion, made robust  
By dint of human heel and horse-hoof thrust;  
Nay, shooting forth afresh when it is smitten,  
As Pedersen so charmingly has written.

*Lind.* It is the bluebell, ringing in for all  
Young hearts Life's joyous Whitsun festival.



*Fru Halm.* No, 'tis an evergreen.—as fresh and gay  
In desolate December as in May.

*Guldstad.* [*A wholesale merchant.*] No, Iceland moss, dry  
gathered.—far the best  
Cure for you ladies with a wounded breast.

*A Gentleman.* No, the wild chestnut-tree, in high repute  
For household fuel, but with a bitter fruit.

*Scan.* No, a camelia; at our balls, 'tis said,  
The chief adornment of a lady's head.

*Fru Strå.* No, it is like a flower, O such a bright one—  
Stay now—a blue one, no, it was a white one;—  
What is its name?—let's see,—the one I met—  
Well, it is singular how I forget.

*Styzer.* [*Glancing at Stråmand and his flock.*] None of these  
flower similitudes will run:  
The flowerpot is a likelier candidate.  
There's only room in it, at once, for *one*,  
But by progressive stages it holds *eight*.

*Strå.* [*With his little girls round him.*] No, love's a *peartree*;  
in the spring like snow  
With myriad blossoms, which in summer grow  
To pearlets; in the parent's sap each shares;—  
And with God's help they'll all alike prove pears.

*Falk.* So many heads, so many sentences!  
No, you all grope and blunder off the line.  
Each simile's at fault: I'll tell you mine.—  
You're free to turn and wrest it as you please.

[*Rises as if to make a speech.*]  
In the remotest east there grows a plant;  
And the sun's cousin's garden is its haunt—

*Ladies.* [*In chorus.*] Ah, it's the tea-plant!

*Falk.*

Yes.

*Fru Strå.*

His voice is so

Like Stråmand's when he——

*Strå.*

Don't disturb his flow.

*Falk.* It has its home in fabled lands serene,  
Thousands of miles of desert lie between.—  
Fill up, Lind!—So.—Now in a tea-oration

I'll show of Tea and Love the true relation.

[*The guests form a circle round him.*]

It has its home in the romantic land;  
Alas, Love's home is also in Romance.  
Only the Sun's descendants understand  
The herb's right cultivation and advance.  
With Love it is not otherwise than so.  
Blood of the Sun along the veins must flow  
If Love indeed therein is to strike root,  
And burgeon into blossom and into fruit.

*Fröken Skoere.* But China is an ancient land; you hold  
In consequence that tea is very old——

*Strå.* Past question antecedent to Jerusalem.

*Falk.* Yes, 'twas already famous when Methusalem  
His picture-books and rattles tore and flung——

*Fröken Skoere.* [*Triumphantly.*] And Love is in its very  
nature young!

To find a likeness *there* is pretty bold.

*Falk.* No; Love, in truth, is also very old;  
That principle we here no more dispute  
Than do the folks at Rio or Beyrout;  
Nay, there are those, from Cayenne to Caithness  
Who stand upon its everlastingness;—  
Well, that may be a slight exaggeration;  
But old it is beyond all estimation.

*Fröken Skoere.* But Love is all alike; whereas one finds  
Of Tea both good and bad and middling kinds.

*Fru Strå.* Yes, they sell tea of many qualities.

*Anna.* The green spring shoots I count the very first——

*Svan.* Those serve to quench Celestial daughters' thirst.

*A Young Lady.* Witching as ether-fumes they say it is——

*Another.* Balmy as lotus, sweet as almond, clear——

*Guldstad.* That's not an article we deal in here.

*Falk.* (*Who meantime has come down from the veranda.*) Ah,  
ladies, every mortal has a small  
Private celestial empire in his heart.

There bud such shoots in thousands, kept apart  
By Shyness's soon-shatter'd Chinese wall.

But in her dim fantastic temple-bower  
The little Chinese puppet sits and sighs,  
A dream of far, far wonders in her eyes,—  
And in her hand a golden tulip-flower.  
For them the tender firstling tendrils grew,—  
Rich crop or meagre, what is that to you?  
Instead of it, we get an after-crop  
They kick the tree for,—dust and stalk and stem,  
As hemp to silk beside what goes to them——

*Guldstad.* That is the black tea.

*Falk.* [*Nodding.*] That's what fills the shop.

*A Gentleman.* There's *beef*-tea, too, that Holberg says a word of——

*Fröken Skoere.* [*Sharply.*] To modern taste entirely out of date.

*Falk.* And a *beef-love* has equally been heard of,  
Wont (in romances) to brow-beat its mate,  
And still, they say, its trace may be detected  
Among the henpecked of the married state.  
In short there's likeness where 'twas least expected.  
So, as you know, an ancient proverb tells,  
That something ever passes from the tea  
Of the bouquet that lodges in its cells,  
If it be carried hither over sea.

It must across the desert and the hills,  
Pay toll to Cossack, and to Russian, tills;—  
It gets their stamp and licence; that's enough,  
We buy it as the true and genuine stuff.  
But has not Love that self-same path to fare?  
Across Life's desert? How the world would rave  
And scourge, if you or I should boldly bear  
Our love by way of Freedom's ocean-wave!  
"Good heavens! his moral savour's passed away,  
And quite dispersed Legality's *bouquet*!"

*Strå.* [*Rising.*] Yes, happily,—in every moral land  
Such wares continue to be contraband.

*Falk.* Yes, to pass current here, Love must have cross'd  
The great Siberian waste of regulations,

Fann'd by no breath of ocean to its cost;—  
 It must produce official attestations.  
 From friends and kindred, devils of relations,  
 From Church curators, organist and clerk,  
 And other fine folks,—over and above  
 The primal licence which God gave to Love.  
 And then the last great point of likeness;—mark  
 How heavily the hand of Culture weighs  
 Upon that far Celestial domain:  
 Its power is shatter'd and its wall decays,  
 The last true Mandarin's strangled; hands profane  
 Already are put forth to share the spoil;  
 Soon the Sun's realm will be a legend vain,  
 An idle tale incredible to sense;  
 The world is gray in gray,—we've flung the soil  
 On buried Faery,—we have made her mound.  
 But if we have,—then where can Love be found?  
 Alas, Love also is departed hence!  
 Well, let it go [*lifts his cup*], since so the times decree;  
 A health to *Amor*, late of Earth,—in Tea!<sup>1</sup>  
*[Indignant murmurs among the company.]*

Falk, as I have said, represents the idealist side of Ibsen's thought. Its practical and sober side is represented by the elderly merchant, Guldstad. He is also an applicant for Svanhild's hand, but he does not affect to be in love with her: he offers her in marriage a secure and friendly companionship, with an established position. He conducts his suit as Falk's rival with the passive and indifferent air of an old general playing off a young and fiery opponent whom he knows he has in his power: he stands in the background and lets the lovers utter their hearts, and rapturously plight themselves, undisturbed. But when that step is taken, his game begins. The world has set its finger of dead formalism upon

<sup>1</sup>The turn of the last couplet is partly due to Mr. William Archer, who kindly read the whole scene. The prophetic significance of the preceding lines will not escape notice.

the living soul of passion, and when Guldstad confronts them with the searching and terrible question, "Are you sure that your love will endure?" they are struck with a chill, and neither can answer: Yes. Left alone together, they face the situation in all its solemnity. They have been trusted with the gift of Love; how if they are about to betray the trust? It is Svanhild who takes the lead in their decision:—

Woe to us, when before our Judge we stand  
And give account of all that we have spent  
In our Life's Eden, and when He shall demand,  
Like a just God, the treasure that He lent,—  
Then, Falk, to answer, certain of our doom,  
"We lost it as we travelled to the tomb!"

*Falk.* [*With strong resolve.*] Take off the ring!

*Svan.*

Only *will* it!

*Falk.*

Now I divine!

Thus and no otherwise canst thou be mine!  
As the grave's darkness leads to Life's dawn-fire,  
So Love to Life can only wedded be  
When, freed from longing and from wild desire,  
It soars into the heaven of Memory.  
Take off the ring, Svanhild!

And so, while the other couples trip gaily to the altar, these two take their last kiss and part, Falk to lose himself among the glories of the mountains and of poetry, with a heart like a cithern of two notes—one high and clear, for the gladness of life, the other deep, hollow, and prolonged; Svanhild, with sad resolve, to take the hand of Guldstad, only begging him to wait until the fall of the leaves.

"Now the blithe springtime of my days is past:  
Now the leaves fall: world, take me in at last!"

And then mother and aunts and gossips rush in to jubilate over the ninth engagement—still with a boarder; and amid the crash of dance music and the explosions of champagne bottles the curtain sinks upon a scene hardly approached in that peculiar poignancy which grim observers

of life, like Ibsen, alone can extort from a situation in which every one is getting the lot he has deliberately chosen.

C. H. HERFORD.

The words TEA TEA TOO OO, after reading what Ibsen has written, have an overtone of irony perhaps best left uncommented on.

WITH HIS BROAD  
AND HAIRY FACE,  
TO IRELAND A  
DISGRACE.

This is a reference to Pan, about whom James Stephens had written earlier, *but in this country no people have done reverence to me. The shepherds fly away when they hear my pipes in the pastures; the maidens scream in fear when I dance to them in the meadows. I am very lonely in this strange country. You also, although you danced to the music of my pipes, have covered your face against me and made no reverence.*

WHOM WILL COMES OVER. WHO TO CAPS EVER. AND HOWELSE  
DO WE HOOK OUR HIKE TO FIND THAT PINT OF PORTER PLACE?  
AM SHOT, SAYS THE BIG-GUARD.<sup>1</sup>

<sup>1</sup>RAWMEASH, QUOSHE WITH HER GIRLIC TEANGUE. IF OLD HEROD WITH THE CORMWELL'S ECZEMA WAS TO GO FOR ME LIKE HE DOES SNUFFLER WHATEVER ABOUT HIS BLUE CANARIES I'D DO NINE MONTHS FOR HIS BEAVER BEARD.

WHOM WILL COMES OVER. On page 4 Joyce announces WHAT CLASHES HERE OF WILLS GEN WONTs as being an integral part of his concern. Those who are willing and have the will to implement their choice, come over deliberately to the side of the gods—and to this small band Joyce calls his tune. Stephens had written, *The Crown of Life is not lodged in the sun; the wise gods have buried it deeply where the thoughtful will not find it, nor the good: but the Gay Ones, the Adventurous Ones, the Careless Plungers, they will bring it to the wise and astonish them. All things are seen in the light—How shall we value that which is easy to see? But the precious things which are hidden, they will be more precious for our search: they will be beautiful with our sorrow: they will be noble because of our desire for them.*

AND HOWELSE DO WE HOOK OUR HIKE TO FIND THAT PINT OF PORTER PLACE? Other than yielding ourselves utterly to the dark gods within us, to follow them blindly and obey them without quibble, are we to set our feet on that path which will lead us to our vision? AM SHOT, SAYS THE BIG-GUARD. And well may Rimbaud in heaven clap his hands in joy as he leans down for a closer look at old Nobodaddy rolling over 'AM SHOT' in the mud—the big-guard set up

<sup>1</sup>The reference to Cromwell and the dreadful scourge his orders brought to Ireland can be understood by a study of the facts of Irish history.

long ago and finally toppled from his place by Rimbaud, with efficient prior softening from Blake, Nietzsche and Walt Whitman.

MENLY ABOUT  
PEEBLES.

In Sylvia Cole's new book *Pre-History of East Africa* may be found a description of the pebble civilization which is the record of the first of any specific form of society evolved by man—it being estimated that it took place approximately two million years ago.

IMAGINABLE  
ITINERARY  
THROUGH  
THE  
PARTICULAR  
UNIVERSAL.

Blake *Annotations to Reynolds*

p. 13 Volume III Keynes *Writings of Wm. Blake: To Generalize is to be an Idiot. To Particularize is the Alone Distinction of Merit. General Knowledges are those Knowledges that Idiots possess.*

p. 16

*Minute Discrimination is Not Accidental. All Sublimity is founded on Minute Discrimination.*

p. 17

*A Facility in Composing is the Greatest Power of Art, & Belongs to None but the Greatest Artists, the Most Minutely Discriminating & Determinate.*

WHENCE

Joyce asks whence did he come and he answers by reviewing briefly the hang-outs of his youth and early manhood in Ireland and on the continent and men-



tions the place where he earned his living. Old Vico Roundpoint refers to an actual road on the island of Dalkey where he taught and does not only imply Joyce's promulgation of the Viconian theory of cyclic history. He mentions all the qualities which were in his youth deemed most admirable and his enumeration of them is in derision. in the identical spirit in which a negro will sometimes remark to a white, "You're talking, I'm listening."

The mention of Tycho Brache Crescent, the man on whose mathematical plotting of the position of the stars the astronomer Kepler leaned in working out the statement of one of his great Laws, reminds Joyce of Mary. because before Mary was the mother of Jesus, she was Semele the mother of Dionysus, whose relation to things in earth and sky, particularly the earth, has been constant, if uneven. And thoughts of Mary bring to his mind a miracle attributed to Mary (reminiscent of the mother goddess of India, Egypt and Anatolia) in which Mary's milk was said to have supplied 300,000! Dean Swift describes the church's celebration of this event in *Tale of a Tub*.

THE MARRIAGE OF MONTAN WETTING HIS MOLL WE KNOW,  
LIKE ANY ENTHEWSYASS CUCKLING A HOYDEN<sup>3</sup>

For the marriage of Montan, read Holberg's play, *Erasmus Montanus*. Also see *Zeus* in the section devoted to worship of the mountain as a god and the manner in which the rivers were related to this god.

HOYDEN<sup>3</sup> reads REAL LIFE BEHIND THE FLOODLIGHTS AS

SHOWN BY THE BEST EXPONENTS OF A ROYAL DIVORCE obviously refers to the Duchess of Windsor. For its fuller meaning, see glossary, p. 226.

IN HER ROUGEY GIPSYLIKE CHINKAMINX PULSHAND JUPEY-JADE AND HER PETSYBLUSE INDECKED O VOYLETS.<sup>1</sup>

<sup>1</sup>WHEN WE PLAY DRESS GROWNUP AT ALLA LUDO POKER YOU'LL BE HAPPNESSISED TO FEEL HOW FETCHING I CAN LOOK IN CLINGAROUNDS. This is a reference at once to the oldest of times in Minoa on whose carved gems we find frequent fields of flowers containing the figure of ALP and to the most modern of scenes in movie, comic strip or TV where the heroine is paraded in clingarounds—the overall tone implying ALP's existence with the sky above her, herself as a cloud within it, floating in the most flattering and evanescent of gossamers.

WHEN WHO WAS WIST WAS WARE.

Wist is the pluperfect form of the middle english verb "witen" meaning to know and is translated "known". Ware is an adjective of the middle english language meaning "aware".

When (he) who was known as (one who was) aware. The sentience of all living, especially as embodied in Dionysus.

AND THE WHIRR OF THE WHINS HUMMING US HOWE.

And the whir of the winds conveying by sound the sense of all that has gone before, to bring about the creation of life on earth up to the present.

HENCETAKING TIDES WE HAPLY RETURN, TRUMPETED BY PRAWNS AND ENSIGNED WITH SEAKALE, TO BEFINDING OURSELF WHEN OLD IS SAID IN ONE AND MAKER MATES WITH MADE (O MY!), HAVING CONNED THE CONES AND MEDITATED

THE MURED AND PONDERED THE PENSILS AND OGLED THE OLYMP AND DELIGHTED IN HER DIANAPHOUS AND CACCHINATED BEHIND HIS CULOSSES, BEFORE A MOSOLEUM. LENGTH WITHOUT BREATH, OF HIM, A CHUMP OF THE EVUMS, UPSHOOT OF PICNIC OR STUPOR OUT OF SOPOR, CAVE OF KIDS OR HYMANIAN GLATTSTONEBURG, DENARY, DANERY, DONNERY, DOMM, WHO, ENTIRINGLY AS HE CONTINUES HIGHLY-FICTIONAL, TUMULOUS UNDER HIS CHTHONIC EXTERIOR BUT PLAIN MR. TUMULTY IN MUFTILIFE<sup>2</sup>, IN HIS ANTISIPIENCES AS IN HIS RECOGNISANCES, IS, (DOMINIC DIRECTUS) A MANYFEAST MUNIFICENT MORE MOB THAN MAN.

The overall meaning of this passage, the detailed analysis of which follows directly, is this:

As the oceans in their great movements rush over the land, after we have examined all that geology, oceanography, archaeology and the mathematical laws lying behind the living forms and the past religions reveal to us, we find ourselves (in order to study) standing before the exhibits and accumulated knowledge of a museum. We see man, gradually gathering consciousness, about whom most of what we know is dependent on surmise, who in ancient times was characterized by the building of tumuli, and whatever he may have been in the past is today Mr. Ordinary Citizen, in his hatred of knowledge as in his accumulated knowledge (god having guided him) characterised almost entirely by his actions as a part of a society, always exhibiting features characteristic of him as living in a group, rather than as an individual.

HENCETAKING TIDES WE HAPLY RETURN. One of the finest analyses of the history of oceans in relation to land is to be found in *Surface History of the Earth* by Joly, published by

Cambridge University Press. The genius of Joyce is nowhere shown more clearly than in his ability to create a word which he then embodies in a phrase—the overall sound of which conveys directly to the senses his meaning. And it does something further, the phrase changes shape and meaning and derivation and associative power while we are in the very act of reading it, thus giving the immediacy of life—this accomplishment belongs to Joyce alone—first among poets—and can be stated to represent a turning point in the history of man's life on earth, for with this accomplishment he has for the first time broken down that heavy barrier between reality and the representation of reality through the mind and has caught life in her very flowing. This is the most godlike achievement of man thus far in the history of the earth.

TRUMPETED BY PRAWNS this exhibits the tenderness and humor of Joyce—ancient art is filled with gayly dashing dolphins bearing through the waters some goddess, busy with her task as it has also portrayed again and again Poseidon in his power and it is with this sense of the triumphant power of these ancient gods that he changes the picture to one less impressive, but more accurate, substituting the tiny prawn for the great dolphin, the prawn on which the beasts of the waters do their feeding.

AND ENSIGNED WITH SEAKALE again the light of modern knowledge thrust into the romantic manner of the past—the navy in all countries since the origin of sea-going nations, having been invested with powerful insignia is here lightly referred to and passed on by with the sudden image of seakale tossed up in its wild and humble beauty through onrushing sea foam.

TO BEFINDING OURSELF WHEN OLD IS SAID IN ONE AND MAKER  
MATES WITH MADE (O MY!) To search out man's life in the  
past, in his long circuitous path to Zeus, the great One,  
the All-father "when all is said and done" and in that ancient  
time when the sons of gods lay with the daughters of men  
(when maker mates with maid) and Joyce appreciatively, in  
his best undergraduate manner adds a wishful O MY! But  
there is another and deeper meaning to these words, AND  
MAKER MATES WITH MADE. They embody Joyce's most im-  
portant message. In a play of Ibsen's, *The Emperor Julian*,  
Act III, there is the following scene:

Maximus (the Mystic)

You know I have never approved the course you have taken  
as Emperor. You have striven to make the youth a child  
again. The empire of the flesh is swallowed up in the empire  
of the spirit. But the empire of the spirit is not final, any  
more than the youth is. You have striven to hinder the growth  
of the youth,—to hinder him from becoming a man. Oh fool,  
who have drawn your sword against that which is to be—  
against the third empire, in which the twin-natured shall  
reign.

Julian (the Emperor)

And he—?

Maximus

The Jews have a name for him. They call him Messiah, and  
they await him.

Julian

(Slowly and thoughtfully) Messiah?—Neither Emperor nor  
Redcemer?

Maximus

Both in one, and one in both.

Julian

Emperor-God—God-Emperor. Emperor in the kingdom of  
the spirit,—and God in that of the flesh.

Maximus

*That* is the third empire, Julian!

Julian

Yes, Maximus, *that* is the third empire.

Maximus

In that empire shall the present watchword of revolt be realised.

Julian

"Render unto Caesar the things that are Caesar's,—and to God the things that are God's." Yes, yes, then the Emperor is in God, and God in the Emperor—Ah, dreams, dreams,—who shall break the Galilean's power?

Maximus

Wherein lies the Galilean's power?

Julian

I have brooded over that question in vain.

Maximus

Is it not somewhere written: "Thou shalt have none other gods but me"?

Julian

Yes—yes—yes!

Maximus

The Seer of Nazareth did not preach this god or that; he said: "God is I;—I am God."

Julian

Ay, this thing without me—! 'Tis that which makes the Emperor powerless.

The third empire? The Messiah? Not the Jews' Messiah, but the Messiah of the two empires, the spirit and the world—?

Maximus

The God-Emperor.

Julian

The Emperor-God

Maximus

Logos in Pan—Pan in Logos

Julian

Maximus,—how comes he into being?

Maximus

He comes into being in the man who wills himself.

Here we have the clearest statement of what Nietzsche spent his life to enunciate—the man who wills to create himself. When Joyce uses the word “awake”, primarily the meaning is “self-directed”. That is, a man is most awake when he exercises the greatest degree possible to him of coordinating power over his MULTIPLE MES to bring them all to a powerful focus through the vehicle of what Blake calls “the determinate line”, that is, the spelled-out-to-himself task which the man’s life is. The essence of the living is its quality of being ungraspable—so that for a man to form himself in a conscious union with his Maker is to attempt to bring into the world of the visible and graspable the invisible and ungraspable life which consists in thousands of minute acts of discrimination. Every day thousands of them—so that if the made (man) really seeks to mate with God (the maker) he must exercise vigilance as a fierce tireless soldier watching all of those impulses that they direct themselves not indiscriminately, but with telling, conscious pattern which in the end becomes his beauty. It was to try to arouse man to the thrilling task so flatteringly possible to him that Joyce spent all the creative effort of his life. He could not bear it that we are willing to buy destiny at so cheap a rate—he wanted us to want the best—to believe in it. And it is on this doctrine that Joyce has woven his theme.

HAVING CONNED THE CONES In Volume II of D’Arcy Wentworth Thompson’s *On Growth and Form*, Cambridge University Press 1952, in Chapter VII, p. 515, we read the following:

A beautiful hexagonal pattern is seen in the male and female cones of *Zamia*, where the scales which bear the pollen-sacs

or the ovules are crowded together, and are so formed and circumstanced that they can not protrude and overlap. They become compressed accordingly into regular hexagons, smaller and more regular in the male cone than in the female, in which latter the cone as a whole has tended to grow more in breadth than in length, and the hexagons are somewhat broader than they are long.

The pine-cone shews a simple, but unusual mode of close-packing. The spiral arrangement causes each scale to lie, to right and to left, on two principal spirals; it has close neighbors on four sides, and mutual compression leads to a square or rhomboidal, instead of an hexagonal configuration. On the other hand, the scales of the larch-cone overlap: therefore they are not subject to compression, but grow more freely into leaf-like curves.

The story of the hexagon leads us far afield, and in many directions, but it begins with something simpler even than the hexagon. We have seen that in a soapy froth three films, and three only, meet in an edge, a phenomenon capable of explanation by the law of *areae minimae*. But the conjunction, three by three, of almost any assemblage of partitions, of cracks in drying mud, of varnish on an old picture, of the various cellular systems we have described, is a general tendency, to be explained more simply still. It would be a complex pattern indeed, and highly improbable, were all the cracks (for instance) to meet one another six by six; four by four would be less so, but still too much; and three by three is nature's way, simply because it is the simplest and the least. When the partitions meet three by three, the angles by which they do so may vary indefinitely, but their *average* will be  $120^\circ$ ; and if all be on the *average* angles of  $120^\circ$ , the polygonal areas must, on the average, be hexagonal. This, then, is the simple geometrical explanation, apart from any physical one, of the widespread appearance of the pattern of hexagons.

AND MEDITATED THE MURED Joyce places thus early in this section, (pp. 260-308) which may well be likened to the



seed because it contains everything which is to be found more fully developed in the remainder of the book, so quietly that it almost passes without notice, an announcement of first importance—that he will consider the condition of man as of one “walled in”, that man’s riddance of this wall is the task immediately before him—first to find out where the wall is and what the wall is made of and then to proceed in his task of finding out how to get beyond it—I here take issue with those who have interpreted “the fall” on the opening page of *Finnegans Wake* as referring to the biblical *Fall of Man*. THE FALL OF THE OFFWALL WHICH ENTAILED AT SUCH SHORT NOTICE THE FALL OF FINNEGAN can be understood only as a reference to the loud clattering to the ground of the Christian religion and the temporary discomfiture caused to the noble-minded who realize they have fallen off from the secure place in which they were perched, supported by narrow and fallacious doctrine, but have not yet the name of the ground whereon they stand. The wall is best summarized in a speech of Julian’s in Ibsen’s play, *Caesar’s Apostasy*.

Julian

Be that as it may. But do you not see that this paralysing terror has curdled and coiled itself up into a wall around the Emperor? Ah! I see very well why the great Constantine promoted such a will-binding doctrine to power and authority in the empire. No bodyguard with spears and shields could form such a bulwark round the throne as this benumbing creed, for ever pointing beyond our earthly life. Have you looked closely at these Christians? Hollow-eyed, pale-cheeked, flat-breasted, all; they are like the linen-weavers of Byssus; they brood their lives away unspurred by ambition; the sun shines for them, and they do not see it; the earth

offers them its fulness, and they desire it not,—all their desire is to renounce and suffer, that they may come to die.

AND PONDERED THE PENSILS and tried to understand the thoughts of the great men who have gone before me (ils pense)

AND OGLED THE OLYMP and cast his eye upon the gods of Olympus

AND DELIGHTED IN HER DIANAPHOUS and taken delight in the old gods, especially Diana amidst her various forms

AND CACCHINATED BEHIND HIS CULOSSES and laughed loudly behind his shield

BEFORE A MOSOLEUM standing in front of the cases in a museum which hold the artifacts of past civilizations where the life that is past is represented and because all of these witnesses are of the dead it is called a mausoleum.

LENGTH WITHOUGHT BREATH Extension and animation (the two attributes of life on earth) of Hce, born like Gargantua from an inception at a picnic or from the stupor that comes from having supped on a sap (bread soaked in wine), Cave of Kids (from Crete, one of the earliest places of worship in Minoan civilization) who, as his existence is fictional, who is characterized in very early times by what we are able to discover of his methods of burial, but today is a citizen in civilian life, is a man whose social consciousness and religion have been developed largely out of gatherings characterized by one or another kinds of feasting.

SWINEY TOD, YE

Piggish death, you

DAIMON BARBAR.

Demon Barber.

This is a reference to H. Rumbold, a consul from England with whom Joyce had had dealings in Switzerland, who

stood for everything Joyce despised, whose cold and insulting manner was immortalised in *Ulysses*, where he is referred to as H. Rumbold, Master Barber, the hangman, who also relates to *dio boia*, the hangman god, and also to Joyce's hatred of the English as they relate to his own country, about whom he said, THEY'RE ALL BARBERS, FROM THE BLACK COUNTRY (the men from the north of Ireland who were on the Black list of those who voted for Union with England, thus voting away their country's freedom—for this tragic story in full read Barrington, *Rise and Fall of the Irish Nation*, Wm. H. Sadleir Co., New York, 1845) THAT WOULD HANG THEIR OWN FATHERS FOR FIVE QUID DOWN AND TRAVELLING EXPENSES.

DIG HIM IN THE RUBSH. This is one of many adorable references which Joyce made to himself, characterised by a humorous disdain, which expresses the ill-will of many towards himself and his work in delicate, non-fighting language. In another place he said, DOWN AMONG THE DUSTBINS LET HIM LIE!

AINSOPH, THIS UPRIGHT ONE, WITH THAT NOUGHTY BESIGHED HIM ZEROINE. Ainsoph stands for the creator and while the word is taken directly from cabalistic literature, it also has the old overtone of nonsense—any soph (omore). In the Pythagorean, as in other philosophic number systems, the creator is represented by the numeral 1—his consort is here represented by zero and their union becomes the number ten, which is the last number of the first decade. The eleven, which starts the new is referred to over and over again in *Ulysses* as well as in *Finnegans Wake*, since the overthrow of the old, and the start of the new, is Joyce's primary message.

TO SEE IN HIS HORRORSCUP HE IS MEHRKURIOS THAN SALTZ OF SULPHUR to see in his horoscope he is more mercurious (of Mercury) than salts of sulphur. To look in the past, the creator, gazing deep into the cup of the living, the cup filled with ancient times when man celebrated the divinity by publicly pulling apart and devouring the yearly king (priest), notices that the primal elements are there, that while man is composed of both mercury and sulphur, he is most mercurial (changing in his nature and inconstant in his imagination of the deity). This same creator was worshipped in fear as Sol—King of the noon and was represented by night as embodied in the Moon, who was sought out to be present when mystical messages were given out by the oracles. But to speak in the language of a man who no longer believes in heaven—does this creator exist? What is our definition of him? To whom does he belong? Why has he been created? What does he encompass? How is he differentiated from other Gods? When was the belief in him rampant? And where do we place him now in the scheme of things? Joyce's book will elucidate some of these questions. E.C.H. A.L.P. Joyce who is preaching one message always, the message to man to assume his divine form, never lets us stray very far from the fact that we are always present—the one creation which we *can* examine.

PROBA-	On page 82 of <i>Stephen Hero</i> we read,
POSSIBLE	MADDEN TOOK FROM HIS INSIDE POCKET
PROLEGO-	A SHEET OF FOOLSCAP FOLDED IN FOUR
MENA TO	ON WHICH WAS INSCRIBED A PIECE OF
IDEAREAL	VERSE, CONSISTING OF 4 STANZAS OF 8
HISTORY	LINES EACH, ENTITLED, "MY IDEAL".

EACH STANZA BEGAN WITH THE WORDS "ART THOU REAL?" THE POEM TOLD OF THE POET'S TROUBLES IN A VALE OF WOE AND OF THE HEART THROBS WHICH THESE TROUBLES CAUSED HIM. IT TOLD OF 'WEARY NIGHTS' AND 'ANXIOUS DAYS' AND OF AN 'UNQUENCHABLE DESIRE' FOR AN EXCELLENCE BEYOND THAT 'WHICH EARTH CAN GIVE'. AFTER THIS MOURNFUL IDEALISM THE FINAL STANZA OFFERED A CERTAIN CONSOLATORY, HYPOTHETICAL ALTERNATIVE TO THE POET IN HIS WOES: IT BEGAN SOMEWHAT HOPEFULLY:

ART THOU REAL, MY IDEAL?  
WILT THOU EVER COME TO ME  
IN THE SOFT AND GENTLE TWILIGHT  
WITH YOUR BABY ON YOUR KNEE?

With the humorous scorn Joyce felt towards this verse he has turned it to saying something about which he is in earnest—a device Joyce used in a thousand employments. He has called this section the probable introduction to history as it increasingly comes to correspond to an idea gradually unfolding in man's history, the development of which brings him always nearer to the ideal.

CROSS.

THUS COME TO CASTLE.

KNOCK.

This is the cross-  
over—man's mem-  
bre virile. He comes

A PASSWORD, THANKS.  
 YES, PEARSE  
 WELL, ALL BE DUMBED!  
 O REALLY.  
 HOO CAVEDIN EARTHWIGHT  
 AT FURSCHT KRACHT OF THUNDER.  
 WHEN SHOO, HIS FLUTTERBY,  
 WAS NETTED AND NAMED.

to the castle and knocks—the woman responds with “Yes” and the order “Pierce”. Both are silent—O really—to signify the beginning of life in the “real” world. At this first crack of thunder the soul was born in appearance as a butterfly (see Minoa).

ERDNACRUSHA, REQUIESTRESS, WAKE EM!

Thunderbolt of Zeus, Mother of Wild Things, waken man from his sleep. And thus Joyce announces once again his chief desire—that man should wake and walk in glory.

AND LET LUCK'S PURESPLUTTERALL LUCY AT EASE. And let luck's pure candle light up the world at ease, a reference to the lack of connection between a man's outward fortune and his true deserts, particularly in regard to fame, which seldom brings to light the names of the truly great, but seizes on the names of those who have merchandised greatness. (And after dinner to draw the shades.)

THSIGHT NEAR  
 LEFT ME EYES WHEN  
 I SEEN HER PUT  
 THOUNCE OTAY  
 ITHPOT.

This is again a reference to Ibsen's *Love's Comedy*—the meaning of which will be discussed with reference to

STAPLERING TO TETHER TO, STEPPINGSTONE TO MOUNT BY,  
AS THE BOOTE'S AT PICKARDSTOWN. AND THAT SKIMMELK STEED  
STILL IN THE GROUNDLOFTFAN. AS OVER ALL. OR BE THESE  
WINGSETS LEANED TO THE OUTWALLS, BEASTSKIN TROPHIES  
OF BOOTH OF BAW'S THE BALSAMBOARDS<sup>2</sup> BURIALS BE BALLY-  
HOURAISED! SO LET BACCHUS E'EN CALL! INN INN! INN INN!  
WHERE. THE BABBERS PLY THE PEN. THE BIBBERS DRANG  
THE DEN. THE PAPPLICOM, THE PUBBLICAM HE'S TURNING TIN  
FOR TEN. FROM SELDOMERS THAT MOST FREQUENT HIM. THAT  
SAME ERST CRAFTY HAKEMOUTH WHICH UNDER THE ASSUMED  
NAME OF IGNOTUS LOQUOR, OF FOGGY OLD, HARANGUED BELLY-  
HOOTING FISHDRUNKS ON THEIR FAVORITE STAMPING GROUND,  
FROM A FATHER THEOBALDER BRAKE. AND EGYPTUS, THE  
INCENSTROBED, AS CYRUS HEARD OF HIM<sup>2</sup> AND MAJOR A. SHAW  
AFTER HE GOT THE MINER SMELLPEX<sup>2</sup> AND OLD WHITEMAN  
SELF, THE BLIGHTY BLOTCHY, BEYOND THE BAYS, HOPE OF  
OSTROGOTHIC AND OTTOMANIC FAITH CONVERTERS, DESPAIR  
OF PANDEMIA'S POSTWARTEM PLASTIC SURGEONS<sup>2</sup> BUT IS WAS  
ALL SO LONG AGO. HISPANO-CATHAYAN-EUXINE, CASTILLIAN-  
EMERATIC-HEBRIDIAN, ESPANOL-CYMRIC-HELLENIKY<sup>2</sup> ROLF  
THE GANGER, ROUGH THE GANGSTER, NOT A FEATURE ALIKE  
AND THE FACE THE SAME. PASTIMES ARE PAST TIMES. NOW  
LET BYGONES BE BEI GUNNE'S. SAALEDDIES ER IT IN THIS  
WARKEN WERDEN, MINE BOERNE, AND IT VILD NEED OLDER-  
WISE SINCE PRIMAL MADE ALTER IN GARDEN OF IDEM.

The flesh is a definite step from chaos towards man's coming  
of age. From earliest days when heads of sacrificed animals  
and boughs of trees were hung up to signify a sacred precinct,

man in all his variety of place is characterised by his likeness to his fellowman. Let all these times be past and gone, for life must now be changed.

THE TASKS ABOVE ARE AS THE FLASKS BELOW, SAITH THE EMERALD CANTICLE OF HERMES AND ALL'S LOTH AND PLEASE-STIR, ARE WE TOLD, ON EXCELLENT INKBOTTLE AUTHORITY, SOLARSYSTEMISED, SERIOLCOSMICALLY, IN A MORE AND MORE ALMIGHTILY EXPANDING UNIVERSE UNDER ONE, THERE IS RHYMELESS REASON TO BELIEVE, ORIGINAL SUN.

In the Emerald Tables of Hermes Trismegistus there is this—"As above, so below." For an excellent summary of the meaning of this phrase read Ouspensky *New Model of the Universe*, especially the section on the Tarot pack. Before him, two famous poets have made elucidations of this phrase, Samuel Taylor Coleridge and Henrik Ibsen. In *Caesar's Apostasy*, Act V, Julian says, "First down—then up."

In *Literary Remains*, Samuel Taylor Coleridge has one of the finest passages in all of English prose. *Henceforward, he is referred to himself, delivered up to his own charge; and he who stands the most on himself, and stands the firmest, is the truest, because the most individual, Man. In social and political life this acme is inter-dependence; in moral life it is independence; in intellectual life it is genius. Nor does the form of polarity, which has accompanied the law of individuation up its whole ascent, desert it here. AS THE HEIGHT, SO THE DEPTH. The intensities must be at once opposite and equal. As the liberty, so must be the reverence for law. As the independence, so must be the service and the submission to the Supreme Will! As the ideal genius and the originality, in the same proportion must be the resignation to the real world, the sympathy and the inter-*



*communion with Nature. In the conciliating mid-point, or equator, does the Man live, and only by its equal presence in both its poles can that life be manifested.*

SECURELY JUDGES ORB TERRESTRIAL. HAUD CERTO ERGO. By no means certain because of (which is priceless).

ARCHAIC	The ancient world was founded on slav-
ZELOTYPIA	ery of an absolute type and the old re-
AND THE	ligion is odious because of its teleological
ODIUM TEL-	viewpoint (all things considered from
EOLOGICUM.	the standpoint of the end of the world.)

HONOUR COMMERCIO'S ENERGY YET AID THE LINKLESS PROUD,  
THE PLURABLE WITH EVERYBODY AND ECH WITH PAL, THIS  
ERNST OF ALLSAP'S ALE HALLIDAY OF ROARING MONTH WITH  
ITS TWO LUNAR ECLIPSES AND ITS THREE SATURNINE SETTINGS.  
HORN OF HEATTHEN, HIGHBROWED! We are here thrown back  
to Minoa and its sacred horns which implied the worship  
of the power inherent in the bull—the Minoan Palace of  
Minos at Knossos has yielded hundreds of samples of these  
horns, on walls, painted in frescoes, in the rooms of worship,  
miniature ones, until we have come to recognize them as a  
prime symbol in Minoan religion.

BROOK OF LIFE, BACK-FRISH! AMNIOS AMNIUM, FLUMINICULUM  
FLAMINULINORUM! WE SEEK THE BLESSED ONE, THE HAR-  
BOURER-CUM-ENHERITANCE. EVEN CANAAN THE HATEFUL.  
EVER A-GOING, EVER A-COMING. BETWEEN A STARE AND A  
SOUGH. FOSSILISATION, ALL BRANCHES.<sup>1</sup>

<sup>1</sup>STARTNAKED AND BONEDSTIFF. WE VIDDY SODDY. ALL BE  
DOOD.

Joyce is the most charming writer that ever lived. In this paragraph where he is intertwining aspects of H. C. Earwicker with Anna Livia Plurabelle back and forth over the ages—he puts in this adorable note—the atmosphere of lightness—of a weaving in and out of life as the gay fluttering back and forth of butterfly conveys his essential tone of love and of detachment. All is transitory, all is beautiful and nothing tragic. Like D. H. Lawrence he worships the here and now of life—as it appears BETWEEN A STARE (of a man at a woman) AND A SOUGH (of the eternal fir tree watching over the graves in the cemetery).

FOSSILISATION, ALL BRANCHES refers to the fact that we are finding all over the world fossils which help us to trace the history of life and the fact that civilizations are bone stiff and need to be overthrown and reconstructed in order to preserve life in them.



## *IDIOGLOSSARY*

*be*

*invented*



# A WORD OF INTENT

PART TWO OF *Reading Finnegans Wake* IS A glossary of those words and phrases pertaining to the life of Ireland to be found in Joyce's poem. It has been prepared by a minute examination into the archaeology, literature, history, genealogy, educational institutions, geography and individual lives of remembered persons (whether great or obscure) of the island.

It differs in several important ways from the usual glossary—it does not attempt to cover the full meaning of the reference; it is obvious that each word or phrase might in itself be a volume; it does not give even the most common or the most central or the widest definition—it often illustrates by an obscure anecdote a person or event about which

thousands of words are available; it seeks to do only one thing, to establish the *Irish* identity of the word or phrase and for this purpose a brief, unimportant scrap of information serves as well as a polished dictionary-type definition and it has the further virtue of allowing into the matter some glimpse of the passion which lies behind and is the life of Ireland. Where the material has been taken from very early sources, the dryness and sparse reality of the ancient phrasing have been retained, so as to convey the feel of the antiquity of Ireland.

The second way in which this glossary differs is that it offers under the "principle" heading all the variations the individual word or phrase has been given by Joyce throughout the pages of *Finnegans Wake*. In no case are the presence of phrases under a given head to be taken to mean that they do not relate to other heads also, the epitome of Joyce's method being this interrelationship, but for the purposes of this glossary other non-Irish reference and interlocking have been strictly excluded. These variations have been searched out and placed under the "principle" heading for the usefulness which will develop from such listing in the study of Joyce's masterpiece. However they also serve to introduce the reader to an essential feature of Joyce's method.

The third way in which the material will be found to differ, is that it is prefaced in each case  
ii

by the page on which the word or phrase occurs in the book. It is hoped that this practice will be of help to the reader. For example, if he is to find a word he does not understand and turns to the glossary and finds it there, he will immediately know that he has the correct word because the page will correspond, but more important that this, should the reader desire to advance in the technique of reading Joyce, he has only to read several entries in the glossary, pursue in the pages there noted the phrase about which the entry has been made, follow the matter up for himself by investigating an appropriate sourcebook similar to those mentioned in the entries and then return to the text to read into it the full import of Joyce's meaning. The word will be clearly identified in the glossary as to the area of knowledge involved in its search, so that this part of the work has been done and the reader need only have the pleasure of finding those sourcebooks nearest at hand which please him most. By following out frequently the full implication of words, the reader will acquire a feeling of how Joyce works and will be well on his way to becoming a genuine Joyce reader.

In limiting the glossary to words of Irish reference only, a purpose has been carried out, the import of which will become clear as Part I is studied. At this time it is necessary to define what is and is not included as Irish:

1. It contains words which refer to any event or personal detail in the life of Joyce himself.
2. It gives any famous phrase from Irish history therein to be found.
3. It identifies persons, places, physical features, events in Ireland or Irish history.
4. It defines any word or name pertaining to the life of the Roman Catholic Church.
5. It defines words pertaining to events about which the Irish took sides, or were interested in nationally, or which were participated in by Irish soldiers, or were sympathetically watched from her shores.

No works were consulted which would ordinarily be termed "creative" or "critical". The most satisfactory way to define words in very specialized work such as this is to employ the finest scholarship available. In each case a work was sought which covers the kind of information involved, most authoritatively.

There is no reference to Joyce's meaning.

The attempt has been made to give the meaning as it would exist for an Irishman, past or present.



## *Selections of Entries and Definitions*

Joyce's work as a whole contains references to his native isle. All of the critics have noted how detailed and accurate are the references in *Ulysses* to the city and citizens of Dublin.

In *Finnegans Wake* the references to Ireland are equally detailed and accurate, and equally numerous. They vary primarily in that they reach deeply into the past and include events in parts of Ireland unconnected with Dublin.

The method of selecting the entries in the glossary was this: if the word or phrase were suspected of pertaining to the life of Ireland, an attempt was made to classify it—to what part of her life did it belong? was the word historical, genealogical, geographic or what? Then a search was made for a work which might elucidate the matter. As a general practice the method was often worked backwards. An important biography or description of a battle or discussion of a field of literature was read from cover to cover and an attempt made to hold in the mind words which might turn out to be Joyce words. Often they did—the struggle was then to rediscover the place where the meaning had been made clear, often more time-consuming than the location of the evidence originally, to track it down to a detailed summary and then to search through

the pages of *Finnegans Wake* to find exactly where the word occurred. Since no pathway existed, this very slow and back-tracking method had to be followed, as meanings revealed themselves in places bearing no resemblance to such pieces of organized writing as histories, encyclopedias and reference works.

While the method was awkward, it had rewards, for it yielded a rich, satisfying understanding which could never have been derived from a more orderly and non-wasteful method. The entries stand as mileposts on the full expanse of Ireland's history; it is hoped that the reader will be tempted to go off on this rambling, time-consuming road for himself.

For instance, no accuracy of definition in a biographical dictionary could ever yield the understanding of the beauty of the play on the word "tone," if one were to remain ignorant of the full two-volume account of the life of Tone. There is an immediacy about this work which the reader at once participates in—his events are the reader's problems, and the love he inspires among his countrymen becomes a reality for the reader.

The definitions are more precisely characterizations; they may be rounded and general, but are more likely to be partial—resembling the vocabulary of a private person in which a name may conjure up a life-time of association or may call to mind

vi

some momentary flash of acquaintance which the person bearing the name would not be likely to remember. I preferred this method because Joyce has not written a history, nor a study-book of any kind; he is conveying his wonderful excitement over his country—and the dry lean fact alternating with vivid detail it is hoped will convey some small measure of his excitement. I am not without hope that some few readers will just read the glossary through.

## *Pronunciation*

One does not go far in studying *Finnegans Wake* before becoming aware that an important indispensable key to comprehending him is the correct pronunciation of the letters as assembled. Since a pronunciation guide for a book so immense represents an impossible task, it is hoped that the grouping of phrases as herein undertaken will be invaluable in this respect.

They may be relied upon with confidence, for wherever I have had any small doubt as to the connection between two words or two phrases appearing in different places, I have refrained from

vii

connecting them. No words are shown under the same heading which can not be proven to belong together by an examination of the book's meaning.

Since Joyce employed the widest of latitudes in playing on words and since they are sometimes to be pronounced as spelt and are sometimes spelt as they sound, to him, an Irishman, it was considered to be of the first importance to elucidate meanings by thus throwing light on the pronunciation of individual words, for the mere grouping together will throw the emphasis where it belongs and will reveal in this way the accent and where it falls. Half the battle of reading *Finnegans Wake* is won, once one has captured the secret of how to pronounce the word as Joyce meant it to be pronounced. The book is actually not hard to read. It just requires informed effort and part of the necessary information is best made available in the glossarial form.

# *Idioglossary he invented*

## A

	PAGE	
abeam of moonlight's hope	91	When Parnell had already made his speech condemning the proposals of Gladstone
captain in the moonlight	495	and it was greatly feared he would be arrested, his followers asked who would take his place, were he captured, and he answered, "Captain Moonlight". (In the struggles of the Land League, the men who had taken guns and gone after tyrannical landlords were known as "Moonlighters".)
Make me feel good in the moontime	528	
a fin fell	53	See: Finn MacCool
a Missa pro Messa for Taff de Taff	211	See: tauf tauf
a niester egg with a twice-dated shell	210	While Columbanus was in Europe an old contention between the church of Rome and the Irish church came to a head. The Frankish bishops objected to the Irish Easter and to the exclusion of men as well as women from the precincts of his monastery. The councils of Gaul, held in the first part of the sixth century, gave the bishops absolute authority over religious communities. These enactments were not acceptable to Columbanus and in the year 602 the bishops assembled to judge him. Columbanus was invited to attend, but he did not appear, lest, as he stated, he "might contend in words". Instead, he wrote a letter in which he counseled the prelates to hold synods more frequently. With regard to the Easter controversy he wrote, "I am not the author of this divergence. I came as a poor stranger into these parts, for the cause of Christ, Our Savior. One thing alone I ask of you, Holy Fathers,

permit me to live in solitude in these forests near the bones of seventeen of my brethren now dead. Let us live with you in this Gaul, where we now are, since we are destined to live with each other in Heaven."

When the Frankish bishops continued to insist that the abbot was wrong, he laid the question, in obedience to the Patrician canon, before the Pope. He wrote three letters to Gregory, but no answer appears to have been sent. In his last letter Columbanus defends the Irish customs with considerable freedom. Gregory died this same year and Columbanus then wrote to Pope Boniface IV, in which letter he prays that if it is not contrary to faith, that the Pope confirm the tradition of his elders, so that by a papal decision he and his monks may be enabled to follow the rites of their ancestors.

A Royenne Devours 388

See: Royal Divorce

a stell! 232  
 Estella Swift 101  
 persequellates his 107  
 vanessas 107  
 sfumastelliacinous 157  
 stellas 177  
 peepestrella 178  
 laughs her stella's  
 vispirine 257  
 I'am Enastella 278  
 stellas 427  
 estellos 471  
 still a 486

Stella, of the *Journal to Stella*, letters to Esther Johnson from Jonathan Swift. Most of his adult life he was in close personal relationship with two women, Hester Vanhomrigh and Stella, who were jealous of one another and to neither of whom does he seem to have been completely open and honest. Joyce unjustly remarks in his notes on *Exiles* that Swift was brought low by a woman; this appears surprising in view of Swift's intimate correspondence implying affection to both which he never confirmed nor denied—a kind of situation intolerable to a passionate heart, reflecting a lack of honor in a personal sense on Swift's part which no biographer can quite hide. And a kind of conduct impossible to imagine in Joyce.

Abha na Life 496

See: Liffey

about the year of buy in disgrace 1132	391	See: 1132 A.D.
accacians	160	A follower of Acacianism, the schismatic teaching which had its rise in Monophysite heresy. As a teaching it was given impetus through an attempt of the imperial factions to control the Church by gaining the interpretative power of theological issues. Under the rule of Zeno (474-91) of the Eastern Empire at Constantinople, in co-operation with Acacius, the patriarch of Constantinople, an attempt was made to achieve doctrinal unity, and political support between the Catholics and Monophysites. This was done by demanding acceptance of a formula called the Henoticon which in part maintained that the Son is "like to the father", contrary to the doctrine of consubstantiality. Pope Felix III rejected the Henoticon and excommunicated Acacius. The East was separated from communion with Rome by this schism for forty years.
across the sevenspan ponte dei colori	178	See: several successive coloured sereban- maids
acurraghed	322	See: Curragh
Adam and Eve's Adam, Eve	197 306	A beautiful church in Dublin, pictured in <i>Joyce's Dublin</i> .
Adamman	267	"The high scholar of the western world". Adamnan, an Irish abbot in Iona, about the year 682 wrote the first description of Eastern lands to appear after the East had been overrun by the Moslems, written from an apparently first-hand account he heard from Arculf, a Gallican bishop who had traveled to the Holy Land. This book was composed carefully, in a literary style, and every attempt was made to render it accurate. It became immensely popular

- during the Middle Ages and was incorporated by Bede in his *Historia Ecclesiastica*.
- adoption of fosterlings 446 The system of fosterage was generally prevalent among the pagan nobles of Ireland. The foster child was reared and educated as one of his own, either by a chieftain or king and there grew up between foster father and child the closest of relations, whose loyalty endured throughout life.
- Adrain 153 Pope Adrian I (772-795) the friend of Charlemagne.
- Pope Adrian IV, the only Englishman ever to become Pope, who was responsible for handing over Ireland as a gift to King Henry II of England in return for the collection of a yearly tax of one penny on every household in Ireland, in the name of restoring the most Christian island in the world to the faith! See references to Peter's Pence.
- Adry 469 See: ardrec
- Advantages of the Penny Post 307 Joyce attempted in his young manhood to found a penny post, which newspaper would carry no political news. It suffered a complete failure. He must have had in mind the enormous benefits to Ireland of Dean Swift's *Drapier Letters*, which were sold on the street as penny posts, and the later success of Thomas Moore, the poet, with his Penny Post.
- after all that we lost and plundered of it 118 In the course of the wars between England and Ireland, the English destroyed many fine old manuscripts and records and it was at one time a penal offense to have any Irish manuscript in one's possession; this, to make the legal proof of right to proper-



afterwards changed  
into the orangery  
It will all take  
bloss as orange

110

528

Agog and magog  
Begog but he was,  
the G.O.G!  
Magogagog  
Gog's curse to thim  
sonogog  
thugogmagog

6

25

71

73

136

222

ties stolen from the Irish, impossible. Much valuable material was destroyed other than property deeds or genealogical tracts.

A reference to the fact that Dublin was in the hands of England—her chief representatives of government living there in state, the Dublin corporation being a strongly Orange organization and two of the three great cathedrals being in the possession of the Anglican church.

Keating says in his chapter, "Origin of the Milesians", "the Grecians call the Scythians by the name of Magogi, because they were the descendants of Magog".

"Nemedius, the Firbolgs and Tuatha de Danaans, the Longorbardians, the Hunns, Goths and many other nations descended from Magog and came originally out of Scythia."

Wolfe Tone's *Autobiography*, in the chapter entitled "Preparing for the Catholic Convention", under the date of October 14, 1792 has the following entry, "Dine with Magog—a good fellow; much better than Gog. Gog a papist. 'Wine does wonders.' Propose to revive Volunteers in this city. Magog thinks we may have 1000 Catholics by the 17th March next. Agreed that he shall begin to canvass for recruits immediately and continue through the winter. If he succeeds, he will resign his office of Secretary to the Catholic Committee and commence a mere Volunteer. Bravo! All this looks well. Satisfied that volunteering will be once more the salvation of Ireland. A good thing to have 1500 men in Dublin. Green uniforms, etc."

(Gog was Tone's nickname for John Keogh; Magog was Tone's nickname for R. McCormick.)

ah ah athlete	279	See: athlete
Ahlen Hill's	594	See: Hill of Allen
alb	605	The white full length linen vestment with sleeves worn over the amice by the priest in celebrating Mass. It is bound close to the body by the cincture.
albs	520	
alb	611	
aleguere come alaguerre	233	An expression used by Wolfe Tone frequently in the diary he kept while in France, where he was endeavoring to interest the French government in coming to the aid of Ireland in liberating herself from England.
alceven thirty-two	388	See: 1132 A.D.
alfrids	19	Adamnan presented a copy of his work, <i>De Locis Sanctis</i> , to Aldfrid, king of Northumbria, who had been educated in Ireland about the year 682 at Lismore, founded by St. Carthage in 635 A.D., the greatest of the monastic schools in Munster.
all folly me yap to Curlew	466	See: Curlews crown our nuptuas
all four, listening and spraining their ears for the millennium	386	See: Four Masters
allbigenesis	240	Albigenses, a latin plural noun meaning heretics of the 12th and 13th centuries who held the Manichaeic belief of two creative principles, one good and one bad. Specifically, a sect of neo-Manichaeic revolutionaries, also known as Catharists, who held an extreme view on purity. They came into Europe by way of Bulgaria, became numerous in Languedoc, southern France, Italy and Spain. They borrowed from both paganism and Christianity. They repudiated the sacraments, especially marriage, promoted sexual promiscuity and
albegeneses	350	

were vegetarians. They also promoted actions inimical to state authority and because they were thus doubly dangerous, the nobility of France, Germany and Belgium waged a crusade against them. They were condemned in the 11th century by the Councils of the Church.

Allthing	133	In early times the Danish had their Thingmote, or House of Parliament, in Suffolk Street, Dublin, now the site of St. Andrew's.
almeidadag!	9	Almighty God!
amain	24	See: Emain Macha
Amain	81	
an oscar sister	384	See: Oscar fils d'Ossian
Anacletus the Jew as innocens with anaclete play popeye antipop	155   13	In <i>Roger of Sicily</i> , occurs the following: "If one candidate for the Papal throne seemed more sure of success than another it was the Cardinal Peter di Leone, Cardinal-priest of St. Mary's in Trastevere. The Reforming party might claim him as one of themselves; his father Leo had been Gregory VII's right-hand man in Rome; he himself had studied in France and there attached himself to the Cluniacs; Pascal II had made him a Cardinal; he had accompanied Gelasius to exile and returned with Calixtus. He was orthodox, versed in affairs of the world, and had been legate in France and Germany. The grandson of a rich banker in Rome, master of a whole fortified quarter around the church of St. Mark, his wealth and resources gave him a popularity among the poor, the middle classes, and the aristocracy of the city, which was little impaired by the circumstance that his grandparent had turned from the Jewish faith to one more profitable. Most of the nobles were for him, but with the important exceptions

of the powerful Frangipani and Corsi. The fact gave the Hildebrandine party serious apprehensions; what if an aristocratic Papacy should arise dominated by Roman families such as was seen in the days of the Crescentii? The heads of the Curia, the Chancellor Almeric and Cardinal Girard of Bologna, became convinced that by the election of Peter the Papalist victories of a hundred years would be gravely imperilled.

Already before the death of Honorius the preliminary choice had been left to eight cardinals among whom was Peter. Acting with the greatest energy, Almeric summoned the cardinals of his party on the morning of the Pope's death (14th February) and they, five of the above electors being among them, chose the Cardinal Gregory of San Angelo, giving him the name of Innocent II. On the same day, but later, the remaining cardinals assembled at San Marco and chose Cardinal Peter as Anacletus II. The two Popes were consecrated on March 23rd, Innocent in S. Maria Nuova and Anacletus at St. Peter's.

Technically there can be no doubt that Anacletus's election was at least as valid as Innocent's. A majority of the whole college of electors were for the former, if a majority of the initial electors and the most influential cardinals were for his opponent. This made a prolonged civil war in the very heart of the Papacy inevitable. For Anacletus could not in conscience be called either a reactionary or a mere anti-pope. But the party of Innocent were prepared to do violence even to the decree of Nicholas II, to secure a Pope of the most approved Hildebrandine type, and, worsted in Rome, were ready to

		appeal to the Church at large and the kings and nations of Europe.
and the Dorans	518	See: Belinda of the Dorans
And now, upright and add them!	396	See: up draught and whet them!
and the four maasters	391	See: Four Masters
aneber	209	See: Hebear
Ann van Vogt	54	See: Shanvocht
Anna Livia	196	Anna Liffey is the name of mills located a few miles beyond the entrance gate to Luttrellstown, the seat of Lord Annaly, and former home of the Luttrells.
Anna Livia	198	
annals	202	The Annals of the Four Masters and other ancient Irish genealogies and histories, affording Ireland an accurate record of her ancient past, which she can trace back further, accurately, in records kept by her poet-historians, than any other nation in Europe. Some of the most famous are: Annals of Clonmacnois Annals of Tighernach Annals of Ulster Annals of Loch Cé
Whose annal livves the hoiest!	340	
anore	273	See: Nore
antidulibnium	310	See: Dublin
arans	87	Aran Isles off the coast of Ireland, made famous in a beautiful movie some years ago. <i>Riders to the Sea</i> , John M. Synge's first play, was about the life of the Aran islands. Joyce wrote of this play, "The play shows a mother and her dead son, her last, the anagke being the inexorable sea which claims all her sons, Seumas, and Patch and Stephen and Shaun. Whether a brief tragedy be possible or not (a point in which Aristotle had some doubts) the ear and the heart mislead one gravely if
Aranman	121	

- this brief scene from 'poor Aran' be not the work of a tragic poet."
- Arbourhill 12 Where Wolfe Tone died alone in prison.  
Arbour 79 "Stretched on his bloody pallet in a dungeon, the first apostle of Irish union and most illustrious martyr of Irish independence, counted each lingering hour during the last seven days and nights of his slow and silent agony. No one was allowed to approach him. Far from his adored family and friends he heard only the step of the sentry. He retained the calmness of his soul and the possession of his faculties to the last. The consciousness of dying for his country and in the cause of justice and liberty, illumined like a bright halo, his latest moments and kept up his fortitude to the end."
- Archicadenus 55 From the two words "arch" and "Ca-  
archsee 531 denus", the latter the name Swift gave to himself in his poem *Cadenus and Vanessa* about himself and Esther Vanhomrigh—the "arch" on Joyce's part because Swift was never clean-cut in his relations to this young woman who loved him deeply; and also in reference to his ambitions in the church, which were thwarted.
- archsee 531 Swift resented being Dean of St. Patrick's and was ambitious to be appointed an archbishop of the See of Dublin, or any other available.
- Ardagh chalice 110 This is one of the greatest remains from early art anywhere in Christendom. It has been extensively described in art journals for the fineness of its enamel work, the beauty and intricacy of its design and the meaning of its symbols. It was found accidentally by a child in 1868.  
It is two-handled, decorated with the finest gold filigree work, beads of cloi-

		sonne and inside has the inscription to the Twelve Apostles. Art historians date its fashioning as most probably during the 800's.
Ardeevin	264	See the map of the English Pale which contains the town, Ardee.
ardree . . .		
rexregulorum	133	The Ard Righ (pronounced ree) was the chief king or monarch of Erin.
ardree's	49	
Ungodly old		
Ard-rey	261	
Adry	469	
That's ri.	519	
Ardreetsar	612	
arenary floor	605	is none i.e., there is no floor other than ground or earth
Arin	112	Erin (pronounced with an Irish accent)
Armagh	57	The first See to be established in Ireland, where St. Patrick was Primate and where the great school of Armagh was established, one of the greatest seats of learning in the early Christian centuries. The classic tradition which was dead in Europe during the Dark Ages and the proto-Medieval period was in full flower in the fourth, fifth, sixth, seventh, eighth centuries in Ireland. Armagh was the ecclesiastical capitol of Ireland and the metropolis of all the then civilized world, to which students repaired from every country where learning existed or was desired.
Armourican's	447	See: North Armorica
arraha go braz.	425	See: Eregobragh
arrogate	149	To take, demand, or claim unreasonably or presumptuously—usurp—the English action in Ireland
artesianed wellings	209	Artisans Dwellings will be found so marked on the map of Dublin, in five or more different places in the city.

artful Juke of Wilysly	137	See: ironed dux
Arthurduke	335	See: ironed dux
as innocens with anaclete play popeye		
antipop	13	See: <sup>¶</sup> Anacletus the Jew
as you honour and obey the queen	488	See: judyqueen
Ashtown	129	Ashtown is a village near Dublin. The
Ashtown	142	Crown lands, held with the manor house after its purchase in 1618, can not have exceeded 400 or 500 acres and this being considered inadequate for a viceregal de- mesne and deer park, additional lands were acquired at Chapelizod, Grangegor- man, Castleknock and Ashtown. Phoenix Park as thus constituted was greater in area than at present.
aspersed	203	See: Perse O'Reilly
Athacleath	539	See: Athlece
Athclece	498	Atha Cliath, the name of Dublin in Gaelic and the name used today, as it was used in very early times.
Ceadurbar-atta- Cleath	57	
Ah ah athclece	279	
Athacleceath	539	
Ath	594	
atolk	130	See: Tolka
atoned	246	See: tones
a'toole	24	See: larrons o'toolers
auburn mayde	13	Ireland
aurignacian	153	Pertaining to that episode of the palco- lithic period as typified by the discoveries made in the cave of Aurignac—a town in Haute Garonne, France, famed for indus- trial paleolithic remains.
Ausonius Audacior and gael, gillie, gall	267	Modern Irish scholarship is indebted to the library of St. Gall which in the ninth



century possessed 530 works of Hiberno-Latin literature. Several of the manuscripts contain profuse annotations in the oldest form of Irish speech extant.

Asconius is one of the ancient classics whose works were discovered at St. Gall in 1416 by Poggio.

A remarkable tribute to Irish learning and an evidence of its widespread influence are given in the letter written in 860 to the Abbot Grimoald of St. Gall by Ermenrich of Ellwaugen, who must have been in close contact with Irish schoolmen, for he compares the isle of Ireland to the sun, "whence the brilliant rays of so great a light shone on Europe."

*Gall* in Gaelic means a foreigner.

autotone	158	See: tones
Aves Selvae Acquae Valles!	147	
Ave . . . Vale	420	<i>Ave, Atque Salve Vale</i> , name of a novel by the Irish novelist, George Moore.
awfully	577	See: Offaly

## B

Baalfire's night	13	The Irish name for May-day, Balcinne, meaning the fire of Baal, or the Sun, commemorates one of the great sun festivals—the best known of which is Midsummer night (June 23rd).
wolfbone balfires	52	
wildfires night	90	
Baalastartey	91	
dancetongues of the woodfires	404	
fires on every bald hill in holy Ireland that night	501	At Clongowes Wood College, which Joyce attended, this custom was observed each year—the students gathered on the height to light the traditional bonfire, dedicated to St. John, but it is obviously a

ceremony dating from pagan days, which along with the legends of the area, worked its way into the soul of the youngest boy in the school and started there his passion for Finn MacCool and his Fiana, which gave us Finnegans Wake.

- |                 |     |  |
|-----------------|-----|--|
| Bachelor's Walk | 214 | A quay in Dublin which his father frequented, where he was likely to meet with friends in one or another bar for an evening's jollification. It became famous in Irish history in the Nationalist movement, when the south armed itself in a more modest way than the north, but nevertheless more intently. An affray took place there in July, 1914, after the Howth gun-running, when a party of British troops, returning from an unsuccessful attempt to secure the guns, fired on a number of jeering, but otherwise inoffensive citizens. The cry, "remember Bachelor's Walk" echoed through Nationalist Ireland and became an effective stimulus to recruiting the Sinn Fein force. Some of the guns landed at Howth were heard during the Easter of 1916, when the seeds of the Irish Republic were germinated in more blood. |
| bafflelost bull | 118 | England  |
| Baggot Street   | 490 | The ancient district of Baggotrath was an extensive one and included a considerable portion of the lands on which are now built the south-eastern part of the city and the adjoining suburbs of Donnybrook and Pembroke. It derives its name from the family of Bagot, who came into possession of the Manor of Baggotrath in the thirteenth century and soon erected thereon a castle in which they lived. The castle stood on the ground now occupied by 44 and 46 Upper Baggot Street.  |

Baile-Atha-Cliath	420	Town of the Ford of Hurdles i.e., Dublin
baile's	13	
Ballyaughacleeagh-		
bally	14	
Bailey Beacon	342	See: Bull Bailey
baileycliaver	159	See: Balaclava
baillybeacons	358	See: Bull Bailey
Balaclava	170	The Battle of Balaclava is described fully
Baulacleeva	134	and accurately in <i>War in the Crimea</i> by
baileycliaver	159	A.E. Hamden. Lord Lucan, through mis-
balaclavka!	341	understood or incorrectly transmitted ord-
bullyclaver	352	ers from his superior, ordered to its
barrakraval	366	complete annihilation the Light Brigade
		of Irish soldiers under his command, giving
		to the Russians an immense victory and
		to the Irish another burning memory of
		their expendability by the British.
Baldaw	342	See: Baldoyle
Baldoyle	39	A small hamlet near Dublin.
Boildoye	17	In the Easter rising only one or two
Baldowl	74	officers knew what the day's program was,
Bal-doygle	142	and the section commanders and rank and
Balldole	144	file obediently tramped out along the side of
Boildawl	322	Dublin Bay, turning off to the left, accord-
Baldawl	342	ing to orders, where a by-road leads to
		Baldoyle, a little village near a race-
		course.

The place became conspicuous in the Rising this way: the Carsonite Volunteers imported into Ulster a large shipment of arms in 1914. In July of the same year the Dublin Volunteers were mobilized for a route march and according to orders as above were stopped at Baldoyle. The police expected a coup, but the column was dismissed and permitted to take refreshment. The following week, imitating this march, they received arms from a yacht and the results of this arming eventually led to the great Easter Rising.

baldyqueens	154	See: judyqueen
Balldole	144	See: Baldoyle
Ballyaughacleeagh-bally	14	Dublin. Examples of other names in Ireland formed in the same way are— Baile-Ui-Ogain-na-Coille-moire— Ballyhogan Baile-Ui-Raghailligh—O'Reilly's town
Banba	132	Ireland was originally called Banba from the name of the third queen of the first colony, who was wife to Mac Coill. The reason the name is not used as often as Eire is because the latter queen was wife to the king who was ruling at the time it was conquered by Milesius. An illustration of the name as used occurs in <i>The Prophecies of St. Berchan</i> : "Shortly there will come a youth, Who will relieve Banba from Oppression, So that the foreigner's power shall never be After him in Dun da Leth ghlas (Downpatrick)" And in Keating the note that "along with other historians the judges of Banba used to be in the same way preserving Ireland's history, for a man could not be a judge without being an historian."
Banba	325	
banbax	330	
Banba-shore	469	
Banba	596	
Bannalanna	100	Bannow, "a buried city" founded by the Norman invaders. It was buried by drifting sand and was a ruin in the 1600's.
Banshee	306	This is the English spelling for the gaelic ban-sidhe and means the woman of the sidh (fairy people who live in the hills and are the descendants of the Tuatha de Danaan).
banshee	347	
'Bansheeba	468	
Baraton McGluckin	180	Barton McGuckin, the famous Irish tenor—Joyce's father related often a story about

McGuckin and himself, which ended this way, "When I asked John Phelan what McGuckin knew about me he said, 'McGuckin heard you singing at a concert in the Antient Concert Rooms and said that you had the best tenor voice in Ireland, and begod, he ought to be a judge.' Anyway, I had a devil of a good tenor voice in those days—and they were great days, My God, they were!"

barbarousse 154 The Emperor Frederick Barbarossa, on his way to the Crusades, stopped at an Irish hostel in Bulgaria.

Bobbio, a seat of great learning, whose library long remained the richest in Italy, was established by St. Columbanus, an Irish peregrine and scholar. It was to this famous monastery that Barbarossa in the year 1153 granted various properties by charter, which entrusted to the care of the abbots the administration of property other than that on which the abbey and church buildings stood and thus set up a precedent.

bark and tan 626 See: black and tan

Barke 303 See: Burke

baroun 107 See: Brian Boru

barrakraval 366 See: Balaclava

Barrentone, Jonah 536 Sir Jonah Barrington—a member of the Irish Parliament, who wrote *The Rise and Fall of the Irish Nation*, a book everyone who loves Joyce should read for a comprehension of how Ireland felt towards England, and of a *Miscellany* which made a part of his father's small library in Joyce's home.  
 Junoh 245  
 bejetties on jonahs 358

bars and balls  
 and hoops 118 In O'Curry's *Manuscript Materials of Ancient Irish History* there is the following

description of the rich dress of a lady in pagan days in Ireland: "On one occasion Eochaid Fedlach passed over the fair-green of Bri Leith, where he saw a woman on the brink of a fountain having a comb and a casket of silver, ornamented with gold, washing her head in a silver basin with four birds of gold perched upon it and little sparkling gems of crimson carbuncle upon the outer edges of the basin. A short crimson cloak with a beautiful gloss, lying near her; a brooch of silver, inlaid with sparkles of gold, in that cloak. A smock, long and warm, gathered and soft, of green silk, with a border of red gold, upon her. Wonderful clasps of gold and silver at her breast and at her shoulder blades and at her shoulders in that smock, on all sides. Two golden-yellow tresses upon her head, each of them plaited with four locks and a ball of gold upon the point of each tress. The color of that hair was like the flowers of the bog fir in the summer . . ."

barttler of the beaune	372	See: battle of the Boyne
battle of the Boyne	114	Where James II's hopes of regaining the
boyne	8	English throne were shattered, July 1,
boyne	126	1690.
buttle of the bawn	130	On the south bank is Oldbridge, be-
blodestained boyne	341	neath the steep slopes of Donore Hill, on
bester of the boyne	361	which James's army was drawn up. Wil-
barttler of the		liam of Orange, who was slightly wounded
beaune	372	in a reconnaissance before the fight, de-
		tached part of his army to cross the ford
		near Slane, while the main body under
		General Schomberg rushed the ford oppo-
		site Grove Island. Schomberg, who showed
		great courage, was killed in an Irish cav-
		alry charge, but in the meantime another
		force had crossed the Boyne lower down,
		cutting off the way to Drogheda and

James's army was forced to retire over the hill to Duleek. William's forces amounted to 36,000, mostly Dutch, Germans, Danes and French Huguenots, while with James were between 23,000 and 30,000 Irishmen.

Sarsfield insisted on fighting—he defended Limerick, a guerrilla (Ireland called them the Rapparees), Galloping Hogan, rider and scout, helped to cross over and take William's force at Killaloe bridge. Had James remained, or had help come from France, there is no question but that the Irish would have gained their freedom, after the magnificent defense of Limerick and other incidents successfully carried by the Irish.

Although considered technically a drawn battle, actually the Battle of the Boyne marks the triumph of William over the Irish Royalists. It was fought on Tuesday, July 12, 1690.

James fled to France, leaving the Irish army to whatever fate it could muster. Colonel Grace held Athlone, but in the end was forced to surrender.

Be cool	465	See: Finn MacCool
Be finish	465	See: Finn MacCool
Be inish	465	See: Inisfail
beaconsfarafield	100	Benjamin Disraeli, Prime Minister of England under Victoria, made Lord Beaconsfield in 1880. He was a hypocrite as regards Ireland. He made a speech in which he stated, "The arts of agitators which represented that England instead of being the generous and sympathising friend was indifferent to the dangers and sufferings of Ireland, have been defeated by the measures, at once liberal and prudent which

Parliament have almost unanimously sanctioned."

In Davitt's *Fall of Feudalism in Ireland* the measures from 1829 to 1879 are detailed. Of the 49 ameliorative measures put forward, 5 were withdrawn, 7 were rejected, 21 were dropped, 15 were abortive and a grand total of one was passed into law!

Beate Laurentie O'Tuli	228	larrons o'toolers
Becracking his cucco- nut between his kknness	376	In the <i>Cath Finntraga</i> , one of the early tales about the time of Finn, there is described several times how the warriors put the head of an enemy between their knees and cracked it and how they broke one another's backbones by their clasp.
beers o'ryely	498	See: Persse O'Reilly
before the four of them	385	See: Four Masters
before the four of us	389	See: Four Masters
Begog but he was, the G.O.G!	25	See: Agog and Magog
bejetties on jonahs	358	See: Barrentone, Jonah
Belinda of the Dorans	111	A character in a book of Joyce's day in Ireland.
bliddy duran	14	
Biddy Doran	112	
scruboak beads for beatified Biddy	210	
one of Biddy's beads went bob- bing till she rounded up lost histereve	213	
Biddy's hair.		
Biddy's hair	305	
Biddyhouse	427	
and the Dorans	518	



the hen in the doran's shanty- queer	584	
Belvederean exhibitioners	205	Belvedere College, which Joyce attended and where he won cash prizes for his essays, which often received first place in the weekly English class exercises.
Benn of all bells	128	Benn Edair is the early name for the Hill of Howth near Dublin, also written Binn-eadair.
Upon Benn Heather	7	
Hofed-ben-Edar	30	
up benn	244	It was at this place that Partholanus landed and which his posterity occupied until they were destroyed by a pestilence. The curious story of his arriving in Ireland from Greece, by way of Sicily and Spain may be read in full in Keating, <i>General History of Ireland</i> .
bestor of the boyne	361	See: battle of the Boyne
Bey for Dybbling	29	See: Dublin
bierhiven	315	Bere Haven—Dunboy Castle, two and a half miles west of Bere Haven, the ancient seat of the O'Sullivan Bere, is famous for its stubborn resistance under MacGeoghegan to the assault of Sir George Carew, after the surrender of Del Aguila at Kinsale in 1602. When defense was no longer possible, the gallant leader, mortally wounded, tried to blow up the castle; his attempts were vain; Carew stormed the place and hanged the survivors of the garrison on the spot.
Big Maester Finnykin	576	See: Finn MacCool
big wide harse:	8	See: white harse
billbailey	127	See: Bull Bailey
black and tan	46	To break up the Union of the Catholics and the Dissenters, England did every-
tarandtan	27	thing in her power. Tone was a powerful
black modern style		

and wewere shiny		adversary, but the Clares, Beresfords,
tan burlingtons	55	Fosters, Duignans and others tried to keep
black fighting tans	176	Ireland "a heap of un'cementing sand".
black-stripe tan	208	The Irish Parliament, a tool of the Eng-
goattanned		lish, passed Acts which deprived Irishmen
saxopeeler	441	of the right of public meeting and police
bark and tan	626	were permitted to search houses without
		warrant. The "Black and Tans" of this
		period destroyed newspaper plants and
		wrecked the business premises of men
		suspected of "United" membership and
		those who worked for the union of all
		Ireland were treated as criminals, hung,
		and their property taken from their fami-
		lies. <i>The Autobiography of Wolfe Tone</i>
		gives an unforgettable picture of this
		struggle.
		Again, after the Easter Rising, when
		Eamon De Valera had established a free
		Irish State, Lloyd George sent into Ire-
		land a force of Britons, 1920-21, as blood-
		thirsty as can be imagined, who waged a
		fierce war of vengeance on the Irish peo-
		ple, who called these British police forces
		"The Black and Tans", obviously in mem-
		ory of earlier like bands of men. The war
		they waged against the Irish is the most
		despicable ever to have occurred.
black fighting tans	176	See: black and tan
black modern style		
and wewere shiny		
tan burlingtons	55	See: black and tan
blackpool bridges	85	Black pool is a translation of Dublin, but
Blackpool	88	Eugene O'Curry says this is an incorrect
black pools	204	derivation, that the name came from Dubh,
		a lady drowned in the pool which name
		was a frequent appellation in the O'Sulli-
		van family.
		In a poem called, "Woe to the Tribe
		that hath lost Eoghan", there is a stanza:

*"In the year of the Lord before eighty and  
eight (1687)*

*The brilliant young noble departed this life,  
At a place above Duibhlinn, the Liffé's  
black pool"*

*Hard by the forfeited Church of the Moat."*

\*on the south side of Dublin, the black pool  
of the Liffey.

- |                  |     |   |
|------------------|-----|---|
| black-stripe tan | 208 | See black and tan   |
| black water      | 451 | In the first great victory of Owen Roe O'Neill at Benburb, the action took place in the angle formed by the junction of the River Oonah and the Black Water, adjacent to the village.<br>He held his men in during the morning and having sent his cavalry to cut off reinforcements for the enemy, awaiting their return, he began his attack in the afternoon with the strong sun in his enemies' eyes, his own cavalry returned and in fresh condition, captured the enemies' guns and the infantry overswept Monroe's forces, gaining complete charge of the field one hour after the battle had begun. |
| Blanco Fusilovna |     |   |
| Bucklovitch      | 49  |   |
| Buckley          | 101 | Donal Buckley, a member of De Valera's party, who was appointed Governor General for Ireland after the British Governor General resigned from the post due to the rebuffs he had received from the government of De Valera. Buckley lived in a private house, not the one owned by England until the job was done away with by the government in 1938.  |
| Buckleyself      | 101 |   |
| How the Buckling |     |   |
| Shut at Rush in  |     |   |
| January          | 105 |   |
| beschotten by a  |     |   |
| buckeley         | 138 |   |
| Bleakrooky       | 40  | Blackrock, once a fashionable watering place, ruined by the railway, then made into suburb, it was originally called Newton-at-the Black Rock. It was three miles from Stephen's Green on rising ground south of the Bay. The Vauxhall Gardens,   |

		a favourite place of public amusement, opened there in 1793.
bliddy duran	14	See: Belinda of the Dorans
blodestained boyne	341	See: Battle of the Boyne
Bloem	203	In the Boer War, one of the principal actions took place in the fight for the capitol of the Orange Free State, Bloemfield. Ireland was intensely interested in this war and sent some Irish regiments to fight on the side of the Boers.
Bluecoat schooler	193	An interne at Blue Coat Hospital, facing Blackhall Place in Dublin.
The Bo' Girl	32	Balfe's "The Bohemian Girl", performed as a favorite opera in Dublin by the Carl Rosa Co. and by Mr. Mapleson's Italian Opera Co., in the Gaiety Theatre during Joyce's childhood and youth.
Boaro	136	See: Brian Boru
boer constructor	180	See: boer's trespass on the bull
boer's trespass on the bull	87	A reference to the Boer War, which caused vast excitement in Ireland—there was an Irish Brigade which fought on the side of the Boers and Ireland as a nation was intensely interested in the outcome of the war. There are several references to it in <i>Ulysses</i> and since Joyce despised force and despotism, it is to be presumed he shared the strong feeling of loathing held by his countrymen towards this most infamous of English wars. Major John MacBride, who led the Irish Brigade in Kruger's army against the British troops during the Boer War, married Maud Gonne. The Boer generals were Botha De La Rey and De Wet.
Boildawl	322	See: Baldoye

Boildoyle	17	See. Baldoyle
Bok of Alam	347	Bog of Allen, one of the natural boundaries around the English Pale, through which the Irish were able to find their way in order to harass the occupants of the Pale, and where they could successfully hide because the armies of the Anglo-Irish were not able to pursue them, due to the weight of their armor and the inability of their horses to maintain footage in the treacherous bog.
Bold Boy Cromwell	39	Cromwell came to Ireland to subdue it
Cromwelly	9	and in the name of his Puritan God, killed,
Lord Olofa Crumple	45	maimed and tortured without mercy thousands upon thousands of Irish people. His
crow cru cramwells	53	name is synonymous with butchery to the
old Cromwell's		Irish—he showed qualities which make
Quarters	68	Hitler seem strangely incapable in cruelty
Cormwell's eczema	260	—no country has ever endured the like
Cronwall	261	of the ruthless destruction meted out to
Ollover Krumwall	299	the Catholic Irish by this famous English-
Crummwiliam wall	347	man.
nollcromforemost	362	The Irish poet, David Ó Bruadair,
Crum abu! Crom-		wrote a poem called, "The Purgatory of
well to victory	500	the Men of Ireland", which describes
cramwell	512	Cromwell thus:
Wellcrom	625	<i>"When the champion of murderlust finished his tour of life"</i>
bold O'Dwyer	116	Michael O'Dwyer, a friend of Robert Emmet, who took charge of a group of men, ready to act, as soon as the word were passed. In 1798 he was a fugitive from English law, hiding in the famous glen, lying at the foot of Glenmalure.

When Robert Emmet saw Lord Kilwarden killed in Dublin, he knew that their cause could not succeed and he dispersed his followers. He went in search of Michael O'Dwyer in the Wicklow Hills—O'Dwyer did not want to give in and pleaded with Emmet to fight for the

		control of the surrounding towns—Emmet decided to wait for the arrival of French troops, but they never came.
bonaboche	388	See. Leonie
Bonaparte	334	See Leonie
Bon a ventura	207	The great Italian saint who wrote the life of Cathaldus, the Irish saint and scholar, who taught at Tarentum in Italy in the middle of the seventh century.
boney	340	See Leonie
Boniface	46	Boniface, who reorganized the German church in the interest of the pope, was persuaded by him to take an oath of special solemnity, in which he pledged himself:
Burniface	315	

“To maintain to the last, with the help of God, the purity and unity of the holy Catholic faith; to consent to nothing contrary to either, to consult in all things the interests of your church, and in all things to concur with you, to whom power has been given of binding and loosening, with your above-mentioned vicar, and with his successors. If I shall hear of any bishops acting contrary to the canons, I shall not communicate with them, nor entertain any commerce with them, but I will reprove them and hinder them if I can; if I can not I shall acquaint therewith my lord, the pope. If I do not faithfully what I now promise, may I be found guilty at the tribunal of the eternal judge, and incur the punishment inflicted by you on Ananias and Sapphira, who presumed to deceive and defraud you.”

The shocking oath has two principal objects. The first is, the unity of the faith, that is, the suppression of every form of Christian belief at variance with Romanism; to accomplish this, Boniface must

sacrifice everything to the advancement of his church, if any clergyman or bishops, like the Hibernians show contempt for popish canons, he must have no fellowship or connection with them, if he is able he must hinder them, and failing in this, like a hired detective of the pope, he must report "to his lord" at Rome the spiritual rebellion of these protestant ecclesiastics. The second object of the oath was to make him a slave of the pope, it requires him "in all things to concur with the Pope". It follows that however widely his opinions or his proposed efforts might differ from the pope's, his oath compelled him to concur in all things with the Bishop of Rome.

This was the first oath of obedience taken to the pope by any bishop in Christendom, outside of the Pope's own province as Bishop of Rome.

This wretched oath of Boniface was the beginning of the oath which today binds in slavery to the pope all the Romish bishops of the world.

Boohooru! Booru

16 See Brian Boru

Book of Kells

122 Considered today the finest example of the Irish art of illuminating manuscripts—its pages ornamented with fanciful borders and initial letters of beautiful and intricate design exhibit an art of the great ecclesiastical centers in Ireland which reaped its climax in this book made in the seventh century.

It was designed by a monk whose name has not come down to us, in the monastery of Kells in Meath, about the year 650. When the dissolution of the monastery compelled its removal, it was left to the care of Archbishop Ussher, who is responsible for the excellent care it has re-

- ceived since. It is now in the library of Trinity College, Dublin.
- Boomaport 133 See. Leonie
- Boriorum 13 A variation of the name of Brian Boroimhé (Boru), king of Munster from 975 to 1002, and from 1002 until 1014, monarch of all Erin. He was of the Dalcassian line, descended from Cormac Cas, first king of Munster.
- Brian Boru established a new general system of family names, decreeing that each family should take a permanent name, either that of their fathers or of a more remote ancestor. "Mac" means son of, "O" means grandson.
- For further details see Brian Boru.
- Boris O'Brien 385 See. Brian Boru
- borus 283 See. Brian Boru
- Botany Botany Bay, the penal colony.
- In a satire by Thomas Moore, the Irish poet, called, "The Fudge Family in Paris", there is an epistle in verse from Tom Cribb to Big Ben which makes the following reference to the treatment of Napoleon upon capture, by the British:
- "Having floor'd by good luck, the first  
swell, of the age,  
Having conquered the prime one, that  
mull'd us all round,  
You kick'd him, old Ben, as he gasp'd on  
the ground!  
Ay—just at the time to show spunk, if  
you'd got any—  
Kick'd him, and jaw'd him, and lag'd  
him to Botany!"*
- (lag'd means transported)
- boyce voice 536 See. whoyteboyce
- Boyle 343 Sir Richard Boyle. Earl of Cork, who in 1602 purchased the castle at Lismore as



his residence. He was the most successful of the English adventurers who sought a fortune in Ireland in the sixteenth century. He had two sons, one the famous physician, Robert Boyle, and the statesman, Roger Boyle, later Earl of Orrery. Roger held the castle for king James in 1641, but it fell to Lord Castlehaven in 1645.

boyles	34	Monastery of Boyle, where Conor Mac-
Boyles	44	Dermot, Lord of Moylurg, embraced or-
Booil	49	ders in year 1196 and Tomaltagh assumed

the lordship in his stead.  
The church of the monastery of Boyle was consecrated in year 1218. Dermot MacGillacary, Irenagh of Tibohine, and a noble priest, died. He was buried in the monastery of the Holy Trinity, his body having been obtained by the canons by right, from the monks of the monastery of Boyle, after it had remained three nights unburied, due to the desire of the monastery of Boyle to have the honor to retain it. This was in the year 1230.

blacc of palesmen	42	See the pale
braggart of blarney	453	Legend does not say how the Blarney stone came to be invested with its remarkable properties, but it probably dates from the protracted negotiation between Queen Elizabeth and the MacCarthy Mor of that time, about a matter of land tenure. The queen herself is said to have coined the phrase, exclaiming angrily, after a succession of evasive answers from MacCarthy, "This is more Blarney!" He was the owner of Blarney Castle near Cork—in the ledge of which the Blarney Stone is built.

Braham Baruch	284	See. Brian Boru
brain of the franks		
hand of the christian		

- tongue of the north<sup>\*</sup> 127 Columbanus proved to be the great avant-courier of the rebirth of civilization in Europe. During the five hundred years that followed him there was scarcely a generation that did not see the Franks and other peoples of Europe enlightened by Irish teachers, that did not hear the voice of some authoritative personality of the Gael ringing in the ears of princes and peoples and in this work of Merovingian and post-Merovingian Gaels lay the seed of the Europe Dostoyevsky described, when he made Aloysha say of Europe, "But I know that I shall kneel down and kiss those stones. . .".
- branches lofty are  
taking root 213 The Red Branch was one of the ancient clans of Erin and their heroic deeds are told in the *Lay of the Sons of Usnach*, put into English verse by Ferguson. Joyce refers to his reaching back into the earliest roots of his native land and bringing them to a new life in *Finnegans Wake*.
- brave Danny boy 303 Daniel O'Connell made a famous speech in 1813 at the trial of John Magee, in which he said, "Though I am a Catholic, I am no Papist<sup>1</sup> and I deny temporal rights to the Pope in this Island."
- This is brave Danny  
weeping his spache  
for the popers 303
- bray 522 Bray was an old fishing village dating back to pre-Norman times until the extension of the Dublin and Kingstown Railways made it accessible as a watering place. An esplanade was built and shops and restaurants opened and it flowered into a fashionable summer resort. To this town Joyce's family moved when he was a child and its closeness to the ocean and the opportunity it afforded a young boy to explore the world of the shore yielded us some of the beautiful lines to be found in *Portrait of the Artist as a Young Man*

		and in <i>Ulysses</i> , also the rhythms of one or two of his finest poems.
breaks barons boils	137	“Neidhe did not agree to the proposals of Caier’s wife until she offered to make him King of Connacht. ‘How can you accomplish that?’ ‘It is not difficult,’ she said, ‘make you a satire for him until it produces a boil upon him.’ “Caier went early the next morning to the fountain to wash and in passing his hands over his face found three blisters on it which the satire had raised, namely, ‘disgrace, blemish, defect’, in colors of crimson green and white.” In Druidical times boils could be both raised and erased by the performance of Druidical magic.
brehons	133	The great body of the laws of ancient Erin, commonly called by the English, the Brehon Laws, which were published and translated by a commission of Irish noblemen in the middle of the nineteenth century—they show clearly by what laws and customs the monarch and provincial kings ruled Ireland, the conditions under which the landlords and others held their lands and the local social customs
brechmons laws	59	
Brehons	498	
Brehons	608	
Brew in baroon	316	See Brian Boru
Bri Head	53	Bray Head—there is a walk and drive on the top of the Head from a point of which one can view the entire coast as far as Wicklow Head, with Wicklow vaguely discernible.
as far as the Head	127	
Brian Boru		Spelled, <i>Brian Borumha</i> , monarch of Ireland, born 925, began reign 1002. The foreigners of the west of Europe assembled against Brian. A spirited, fierce, violent, vengeful and furious battle was fought between the foreigners and Brian’s army the likeness of which was not to be found
Boriorum	13	
Boohooru’ Booru	16	
Broin Baroke	24	
baroun	107	
Brien	110	
Boaro	136	

Brian the Bravo	211
borus	283
Braham Baruch	284
Brewinbaroon	316
Brine Borumoter	331
Obriania's beromst!	339
Bruinoboroff	340
Renborumba <sup>2</sup>	351
Broree aboo	373
O'Bryan	
MacBruiser	376
Boris O'Brien	385
Brian's	498
Brien Berueme	541
broin burroow	625

at that time, at Cluaintarbh, i.e., the Plain, Lawn or Meadow of the Bulls, now Clontarf, near the city of Dublin. The Danes were better armed than the Irish, for they had one thousand men dressed in armour from head to foot. In a dialogue between the Banshee Oeibhill and the hero, the former is represented as advising the latter to shun the battle as the Gaedhill were dressed only in satin shirts, while the Danes were one mass of iron. This battle took place on Good Friday, year 1014. In this battle Brian, son of Ceinneidigh, monarch of Ireland, who was the Augustus of all the West of Europe, was slain in the 88th year of his age.

The ten hundred in armour were cut to pieces and at least three thousand of the foreigners were slain.

Maelmuire, son of Eochaidh, successor of Patrick, proceeded with the seniors and relics to Swords, in the county of Dublin and they carried from thence the body of Brian, king of Ireland and of Murchadh, his son, and the head of Conaing and the head of Mothla. Maelmuire and his clergy waked the bodies with great honor and veneration and the bodies were interred at Ard-Macha in a new tomb.

It would seem a reproach to the bards of Brian's day to suppose that an event so proudly national as his victory, so full of appeal to the heart as well as to the imagination, should have been suffered to pass unsung. And yet though some poems in the native language are still extant, supposed to have been written by an Ollamh, or Doctor of Poetry, attached to the court of Brian and describing the solitude of the halls of Kincora, after the death of their royal master, there appears to be, in none of these ancient poems, an allusion to the

inspiring theme of Clontarf. By the bards of the north, however, the field of death and the name of its veteran victor, Brian, were not so lightly forgotten. Traditions of the dreams and portentous appearances that preceded the battle formed one of the mournful themes of Scaldic song and a Norse ode of this description which has been made familiar to English readers, breathes, both in its feeling and imagery, all that gloomy wildness which might be expected from an imagination darkened by recollections of defeat.

Brian the Bravo	211	See: Brian Boru
Brian's	498	See: Brian Boru
Brien	110	See: Brian Boru
Brien Berueme	541	See: Brian Boru
Brine Borumoter	331	See: Brian Boru
broadtone	404	See: tones
Broin Baroke	24	See: Brian Boru
broin burroow	625	See: Brian Boru
Broru aboo	373	See: Brian Boru
Brunoboroff	340	See: Brian Boru
Buckshce	52	See: Shce
Budlim	337	See: Dublin
Bull	8	England
bull dog	39	
bulldog	179	
bafflelost bull	118	
bull and lion	77	England
the Bull Bailey	448	The old Bailey lighthouse is believed to have been erected by Robert Readinge in the reign of Charles II and was placed so high that it was often hidden by fogs hanging around the heights when it was
Old Bailey	85	
billbailey	127	
old Belly	177	
groot big bailey bill	317	

Bailey Beacon	342	clear at sea level.
baillybeacons	358	In making some excavations at the new lighthouse, a large quantity of human remains were found—probably relics of the battle fought on this spot in 646 A.D. between Kings Conall and Kellagh, joint Kings of Ireland, and Aengus, who, as son of the previous King, disputed the sovereignty with them.
Bull igien bear and then bearagain bulligan	272	The wars of O'Sullivan Bere against the English.
A bear rainging in his heavenspawn consomation robes	339	
bears' respects to him and bulls'		
acknowledgments	358	
bearfellsed	373	
The Bull Wall		Bull Wall is a mole to guard Dublin harbor from the encroachment of a great sandbank called the North Bull. The bridge leading to the Bull Wall was originally wide enough for vehicles, but was many years ago reduced to smaller dimensions, since when all vehicles have had to ford the creek in order to reach the Bull. The Bull Wall extends a distance of 3200 yards into the Bay, forming a wide roadway, but not as strong as the great South Wall, being much less exposed to wind and waves. The portion near the end is submerged at high water and is terminated by a wrought iron lighthouse of bright red. The breakwater was constructed between 1820-23.
		The North Bull, a large sandbank island, extends over a considerable area Northeast. It was a favorite place for duels in the old days.
bulledicted	458	See: bulling a law

bulletaction  
bulling a law

310      Sec· bulling a law

206      The Bull of Pope Adrian IV (an Englishman by birth) was as follows: "Adrian the bishop, the servant of the servants of God, to his most dear son in Christ, the noble king of England, sendeth greeting and apostolic benediction. Your magnificence hath been very careful and studious how you might enlarge the church of God here on earth, and increase the number of saints and elect in heaven, in that as a good Catholic king you have and do by all means labor and travel to enlarge and increase God's church, by teaching the ignorant people the true and Christian religion, and in abolishing and rooting up the weeds of sin and wickedness. And wherein you have, and do crave, for your better furtherance, the help of the apostolic see (wherein more speedily and discreetly you proceed) the better success, we hope, God will send; for all they, which of a fervent zeal and love in religion, do begin and enterprise any such thing, shall no doubt in the end have a good and prosperous success. And as for Ireland, and all other islands where Christ is known and the Christian religion received, it is out of all doubt, and your excellency well knoweth, they do all appertain and belong to the right of St. Peter and of the church of Rome; and we are so much the more ready desirous and willing to sow the acceptable seed of God's word, because we know the same in the latter day will be most severely required at your hands. You have (our well beloved son in Christ) advertised and signified unto us, that you will enter into the land and realm of Ireland, to the end to bring them to obedience unto law, and under your subjection, and to root out

from among them their foul sins and wickedness; as also to yield and pay yearly out of every house, a yearly pension of one penny to St. Peter, and besides also will defend and keep the rights of those churches whole and inviolate. We therefore, well allowing and favouring this your godly disposition and commendable affection, do accept, ratify and assent unto this your petition and do grant that you do enter to possess that land and there to execute, according to your widsom, whatsoever shall be for the honor of God and the safety of the realm. And further also we do strictly charge and require that all the people of that land do with all humbleness, dutifulness and honor receive and accept you as their leige lord and sovereign, reserving and excepting the right of Holy Church to be inviolably preserved, as also the yearly pension of Peter pence out of every house, which we require to be truly answered to St. Peter and to the Church of Rome. If therefore you do mind to bring to your godly purpose to effect, endeavor to travail to reform the people to some better order and trade of life, and that also by yourself and by such others as you shall think meet, true and honest in their life, manners and conversation, to the end the church of God may be beautified, the true Christian religion sowed and planted and all other things done, that by any means shall or may be to God's honor and salvation of men's souls, whereby you may in the end receive of God's hands the reward of everlasting life, and also in the meantime and in this life, carry a glorious fame and an honourable report among all nations."



*between the Antient and Modern Books in St. James Library*—quoted herewith to show how Irish is Joyce's charm, how like to Swift in spirit.

"I am glad," answered the bec, "to hear you grant at least that I am come honestly by my wings and my voice, for then, it seems, I am obliged to Heaven alone for my flights and my music; and Providence would never have bestowed on me two such gifts, without designing them for the noblest ends. I visit indeed all the flowers and blossoms of the field and garden; but whatever I collect thence enriches myself without the least injury to their beauty, their smell, or their taste. Now, for you and your skill in architecture, and other mathematics, I have little to say. In that building of yours there might, for aught I know, have been labour and method enough, but by woful experience for us both, it is plain the materials are naught, and I hope you will henceforth take warning, and consider duration and matter, as well as method and art. You boast, indeed, of being obliged to no other creature, but of drawing and spinning out all from yourself; that is to say, if we may judge of the liquor in the vessel by what issues out, you possess a good plentiful store of dirt and poison in your breast; and though I would by no means lessen or disparage your genuine stock of either, yet I doubt you are somewhat obliged, for an increase of both, to a little foreign assistance. Your inherent portion of dirt does not fail of acquisitions by sweepings exhaled from below, and one insect furnishes you with a share of poison to destroy another. So that, in short, the question comes all to this—Whether is the nobler being of the two, that which, by

a lazy contemplation of four inches round, by an overweening pride, feeding and engendering on itself, turns all into excrement and venom, producing nothing at all but flybane and a cobweb; or that which, by a universal range with long search, much study, true judgment and distinction of things, brings home honey and wax."

bullyclaver	352	See: Balaclava
buried upright like the Osbornes	429	It was the custom of early pagan kings of Ireland to be buried standing upright, in full armor, ready to meet their foes, as in real life.
Burke	580	Edmund Burke (1729-1797) was born in
burked	132	Dublin, where No. 12 Arran Quay now
oddmund barkes	256	is. An Irish orator, statesman and writer,
Barke	303	his speech concerning the American colonies
Burke	343	was once learned by heart by American schoolchildren. His son was for some
		years secretary for the Catholic Association in Ireland, which job was given to
		Wolfe Tone, and it was from these activities that he was able to start the United
		Irishmen.

Edmund Burke, in his *Laws Against Popery in Ireland* states: "All persons of Catholic persuasion are disabled from taking or purchasing directly, or by trust, any lease, any mortgage upon land, any rents or profits from land, any lease, interest or permit of any land; any annuity for life or lives, or years; or any estate whatsoever chargeable upon, or which may in any manner affect any lease."

Despite his hatred of the French revolution, he favoured the cause of the Irish Catholics. He was opposed to educating priests at colleges for Protestants and warned the bishops not to put clerical education under Government control. He

expressed his views to Dr. Hussey, an Irish priest who was chaplain at the Spanish Embassy, who obtained the support of the Duke of Portland and not long after, a bill was passed to provide for the founding of a Catholic College, which later gave Ireland Maynooth College, one of the greatest Catholic colleges in the world.

Burniface	315	See· Boniface
butt	8	Sir Isaac Butt, leading counsel for the defence of Irish prisoners in the English courts in Dublin. He became very close to his Fenian prisoners and switched his loyalty as a Tory member of Parliament to become an advocate of Irish independence. He believed in Home Rule and advocated an independent Irish Parliament. However, he later negated the good he had done by becoming the chief obstruction to Parnell in the House of Commons.
buttended a bland		
old isaac	3	
butt	23	
halibutt	23	
buttall	35	
butt	45	
butt	88	
contributting	142	
butting	186	
butts disagrees	214	
butt of	221	See· contributing
MacIsaac	227	
butts of Heber and Heremon	271	
Butt	302	
butting	315	
battles	419	
Isaac's Butt, Poor Man.	421	
Butt	529	
buttes	536	
buttall	35	See· butt
buttended a bland		
old isaac	3	See· butt
battle of the bawn	130	See· battle of the Boyne
by a commodius vicus	3	See· Vico's road
by hedjes of maiden ferm	571	See· hedgchung sheolmastress

by the holy child of Coole	531	See: Finn MacCool
Bygmester Finnegan	4	See: Finn MacCool

## C

Cabinhogan	388	See: Cokenhape
Caesar-in-Chief	219	Caesar, daughter of the good Beatha Nursed by the careful hand of Sebhuill Was the first woman in the list of fame That set a foot on Banba's rugged shore Before the world was drowned.
Caherlehome-upon- Eskur	220	See: Esker
Calomne-quiller's	50	See: Columkiller
Canmakenoise hemycapnoise	31 168	Clonmacnois, founded in the sixth century, one of the celebrated schools of Ireland, from which many great men, including Dicuil, Alcuin and Joseph Scotus, gradu- ated.
Capalisoot	487	See: Chapelldiseut
Cape of Good Howthe	312	See: Whooth
Capeinhope	10	See: Cokenhape
Capel Ysnod	325	See: Chapelldiseut
captain in the moonlight	495	See: abeam of moonlight's hope
carberry	228	Ethna Carbery, one of the founders and editors of <i>Shan Van Vocht</i> , a poet of sta- ture, who was filled with an intense love for her country and whose every poem celebrated its glory and its suffering.

Cardinal Lornotuli	180	See: Larrons o'toolers
Carrigacurra	214	See Curragh
cashdraper's	40	See Draper and Deane
cashel	228	Cashel was the royal residence of the King of Munster, which included the Kingdoms of Desmond and Thomond. In 964, Mahon, King of Thomond, declared war on the opponents to his holding the supremacy of Munster, wreaked vengeance on the Danes, who had helped his enemies, and entered Cashel in triumph.
cashellum	283	
Cashelmagh	381	
		The <i>Annals of the Four Masters</i> record that Murtagh made a grant to a religious order of the royal palace of Cashel in the year 1101 "without any claim of laymen or clergymen on it"—a grant such as this had never been made previously.
		Turlough O'Connor burned the church of Cashel in 1121. In 1134 a synod was held at Cashel and later (1148) Malachy was asked to go to Rome to request the pallium for both Armagh and Cashel and subsequently, at the Synod of Kells (1152) Cardinal Paparo, who was sent from Rome conferred four pallia on the Archbishops of Armagh, Cashel, Dublin and Tuam.
		Cashel was fortified from very early times and was certainly a stronghold of Brian Boru.
		Its first church was founded in the sixth century by Declan, a disciple of St. Patrick.
Cashelmagh	381	See: Cashel
casting swannbeams on the deep	127	In the <i>Lays of the Sons of Usnach</i> , translated into modern English poetry by Ferguson, there is an extremely beautiful poem about the foster children of an Irish chieftain being turned into swans by their

wicked step-mother. The advice given to her two brothers by their sister, when as swans they are freezing in the icy waters of Moyle is the passage in Irish literature to which this line refers. The rhythms and emotional atmosphere of this poem are unforgettable.

## Castlebar

- 55 Caislan a Bharraigh, or Barry's Castle, now Castlebar, the head town of the County of Mayo. This castle formerly belonged to the Burkes, but first of all, after the English invasion it is said to have belonged to the Barrys, from whom it took its name. In the year 1412 a great army led by Brian, son of Donnell, burned these territories, destroyed the corn fields and burned the fortresses of Castlebar, Limerick and Loughmask.

The National Land League in the late 1800's was established at Castlebar. Parnell became its president.

It is also the town where the English General Lake was defeated by a handful of French soldiers under Humbert and Matthew Tone. The soldiers ran so fast from the charge of the French and their Irish allies that the battle is known as "the races of Castlebar". This took place in 1798 in the summer, while Wolfe Tone was still in France exhorting the French to move in force and free Ireland. Had Napoleon done this instead of attempting to defeat the British via Egypt, etc. etc., there is no doubt Britain's might would have fallen.

## castle

- Knock 262  
 castleknocker's 91  
 Knockcastle 379  
 Knock and it shall  
 appall unto you 528

Towards the close of the 12th century Strongbow made a grant of the lands of Castleknock to his friend, Hugh Tyrell, a distinguished warrior, who, on taking up possession, built a castle and assumed the

Tipknock Castle	530	<p>title of Baron of Castleknock, held by his descendants for 300 years.</p> <p>In 1317 King Robert Bruce and his brother Edward, with an army of 20,000 men, encamped at Castleknock, intending to besiege Dublin, but owing to the energetic measures adopted by the citizens, who burnt all the houses and buildings outside the city walls, the besiegers abandoned their project.</p> <p>In 1642 Colonel Monk, with a body of Parliamentarians, took the castle by assault, some 80 of the defenders being slain and hanged on surrender.</p> <p>In 1647 Owen Roe O'Neill and Sir Thomas Esmonde, in command of a Royalist force, retook the castle from the Parliamentarians, after defeating cavalry which had been sent to the assistance of the garrison.</p> <p>The castle fell into decay about the time of the Restoration.</p>
catclub	528	A reference to an early tribe who called themselves "Cats" and "Catsheds"—see the <i>Cath Finntraga</i> , where they take part in the Battle of Ventry Harbor.
cats' cradles	227	
cats' killings	567	
cats' cradles	227	See: catclub
cats' killings	567	See: catclub
Ceadurbar-atta-Cleath	57	In the year 1027 a battle was gained by Roen over the foreigners of Ath-Clath at Loch-Rein, which is at Fenagh in the County of Leitrim. See: athlee
celestial	154	St. Celestine I —Pope from 422 to 432
celestine	191	Celestine II —Pope from 1143 to 44
celestine	288	Celestine III —Pope from 1191 to 98 Celestine IV —Pope from 1241 St. Celestine V—Pope from 1294
chalice	44	The most important of the sacred vessels, it is the type of cup used in the Mass to

		hold the wine to be consecrated. The chalice or cup spoken of by Christ in the agony in the garden and after His arrest is interpreted as the "portion" accepted by one voluntarily.
chambered cairns	73	Burials on a large scale were made after a battle, but over a chief or other distinguished person a great mound was raised, consisting of stones, often built on the summits of mountains or high hills and these are known as cairns.
horned cairns	594	
		They varied considerably in the degree of intricacy of structure and detailed study is possible today, since so much careful scholarship has now become available on prehistoric burial in Ireland.
		<i>Cairn Cochy</i> , a huge heap of stone 70 feet high, marks the site of a legendary battle in A.D. 332.
chambermade music	184	A reference to Joyce's first published work, <i>Chamber Music</i> , a small volume of verse.
Champelysied	607	See: Chapelldiseut
Chapelldiseut	236	Chapelizod (Chapelle d'Iseut), a hamlet near Dublin, which was supposed to be the birthplace of Isolde, beloved of Tristram and daughter of Aengus, King of Ireland.
Seepel Isout	7	
chempel of Isid	26	
Issy-la-Chapelle	80	
Isod's towertop	87	
Churpelizod	96	
Isitachapel-		
Asitalukin	110	
Cheepalizzy's	111	
Izolde, her chaplet		
gardens	265	
lizod lights	324	
Capel Ysnod	325	
Izd-la-Chapelle	334	
chapell-ledeosy	396	
Hothelizod	452	
Capalisoot	487	



sad one of Zlod	571	
Champelysied	607	
Chappielassics	607	
chapel-ledeosy	396	See: Chapelldiseut
chappielassics	607	See: Chapelldiseut
Chawleses Skewered parparaparnclligoes	303	Charles Stewart Parnell
chee	166	See: Tea
cheepalizzy's	111	See: Chapelldiseut
chempel of Isid	26	See: Chapelldiseut
christchurch	82	Christ Church in Dublin, one of the two great cathedrals which was Protestant during Joyce's lifetime.
Christpatrick's	26	A combination of the names of the two Protestant cathedrals in Dublin, St. Patrick's, of course, is famous as the church of Jonathan Swift, who served as Dean from 1713 to 1745.
churchyard in the cloister of the depths	467	See: Old House by the Coachyard
churpelizod	96	See: Chapelldiseut
cladstone	31	See: Garnd ond mand
Clandorf	71	See: Clontarf
Clane	212	At a distance of 20 miles from Dublin, a village with a wide street running north and south, with ruins of an ancient ecclesiastical establishment. There is a legend that in the sixth century St. Ailba of Ferns, who like Romulus and Remus is fabled to have had a wolf for foster mother, founded a religious community at Clane.
Clane's	274	
Clane	381	

About the year 1260 A.D. this place was selected as a settlement for the Franciscans, for whom Gerald Fitzmaurice, Lord of Offaly, built a stately abbey, the

ruins of which still stand in a conspicuous position south of the village.

A short distance south of the village is the Moat of Clane, traditionally reputed to mark the grave of Mesgegra, King of Leinster, who in the first century was slain in single combat with Connall Cernach, a famous warrior of the Red Branch Knights, and Champions of Ulster.

At the ford of Clane, near Clane Bridge, these two warriors met and after a brief combat the Ulster champion beheaded the King of Leinster and carried off his head in his chariot. Soon afterwards he met Queen Buan, the wife of Mesgegra and informed her he had her husband's head in his chariot, whereupon she raised a loud cry of lamentation and fell down dead.

These stories were made familiar to Joyce in his childhood, as his family came to Clane on their way to Clongowes Wood College where they registered Joyce as a student, the youngest in the school, at the age of six.

clanetourf	86	See: Clontarf
clane turf	625	See: Clontarf
clankatachankata	24	Clann-Chathail in Connaught
Clanruckard forever!	376	The Earl of Clanrickard was the head of the Burke family in Connaught, he was the leader of the entire province and administered it with princely power, rather than as a subject of the English. He had an important part in the Rising of 1641, in which the Irish attempted to get their freedom from English control.

Although the De Burgos family, later known as Burke, were originally English settlers, they had intermarried and become so Irish in their thought and ways that in 1569 an Englishman residing in

Galway could complain to the English Privy Council that all the male relations of the Earl of Clanrickard could neither speak nor write English!

- |   |     |  |
|---|-----|--|
| Clare                                       | 226 | In Cromwell's time the Irish government was in the hands of four commissioners, Flectwood, Ludlow, Corbett and Jones. The Act for the Settling of Ireland in October 1652 transplanted the Catholic Irish to the County of Clare. It was the exodus of a nation from Tipperary, Limerick, Meath, etc. to enforced new settlement in Clare.   |
|   |     | Lord Clare, in the time of Wolfe Tone, was notorious for his hatred of the whole Irish people—Clare had a passion to rule and he, in combination with Castlereagh, was responsible for a policy of savage repression, giving Pitt excuses for the condonement of the barbarous acts of the Irish government  |
| clarety                                     | 162 | See: Clare   |
| cleantariffs                                | 539 | See: Clontarf  |
| clear springwell in the<br>near of our park | 571 | The name of Phoenix Park is believed to come from <i>Fionn Uisg</i> (clear water) from a spring that rises not far from the Phoenix Column erected by Lord Chesterfield.   |
| clement                                     | 154 | Clement I Pope from 90-99<br>Clement II Pope from 1046-47<br>Clement III Pope from 1191-98<br>Clement IV Pope from 1265-68<br>Clement V Pope from 1305-14<br>Clement VI Pope from 1342-52<br>Clement VII Pope from 1523-34<br>Clement VIII Pope from 1592-1605<br>Clement IX Pope from 1667-69<br>Clement X Pope from 1670-1676<br>Clement XI Pope from 1700-1721<br>Clement XII Pope from 1730-1740 |

		Clement XIII Pope from 1758-1769
		Clement XIV Pope from 1769-1774
Clonliffe	210	Clonliffe House—the property of “Buck” Jones, one of the handsomest and most noted men of the time of George IV. The demesne of Clonliffe House extended as far back as the Tolka River—Jones had a new road made to his property, a continuation of Russell Street which led directly into the property and was then called “Buck Jones’ Road”
a prodigal heart and fatted calves for Buck Jones—“the pride of Clonliffe”	210	Clonliffe House still survives.
Clontalk	420	By Palm Sunday in the year 1014 a great host of the massed forces of the Norse-lands assembled on the shore of Clontarf a few miles north of Dublin and by Good Friday, Brian Boru, the monarch of all Ireland, had destroyed so many of the Danes that they never attempted to take Dublin again and the great hold they had on the island was broken. See: Clontarf
Clontarf	307	Battle of Clontarf in which Brian Boru defeated the Danes and broke their rule over Ireland and very effectively altered their position in relation to all northern Europe. A beautiful description of this battle can be found in Keating <i>General History of Ireland</i> . It took place on Good Friday, A.D. 1014.
clompturf	17	
Clandorf	71	
clanetourf	86	
clontarfminded	99	
Clontarf	201	
clown toff	315	
Clontarf	324	
Clontarf	376	
Clumpthump	385	
Clunkthurf	388	
Clontalk	420	
Clontarf	497	
cleantarriffs	539	
Clane turf	625	
Close Saint Patrice	442	Ireland; also a wine he liked.
closed his vicious circle	98	See: Vico’s road

clown toff	315	Sec: Clontarf
clumpthump	385	Sec: Clontarf
clunkthurf	388	Sec: Clontarf
coast of emerald	68	Sec: Emerald-illum
Coemghen	602	Sec: Saint Kevin's
coerogenal	616	Sec: crogenously
coffin acid odarkery	231	Kevin Izod O'Doherty (1823-1895) was the son of a Dublin solicitor. He was instrumental in founding the <i>Irish Tribune</i> to preach John Mitchel's policy after the conviction of Mitchel. Indicted for treason-felony, he was convicted and sentenced to ten years' penal servitude. After his release he settled in Australia where he acquired fortune as a physician and fame as a politician. In 1885 he left Australia to re-enter Irish politics and sat for a couple of years as a Parnellite member of the English Parliament.
Cokenhape	8	The horse of Duke Wellington, "Copenhagen", with reverberations of the burning of Copenhagen under Wellington's command, when the Danish navy was taken from her own waters while Denmark was a completely neutral country. The <i>Memoirs of Napoleon</i> in the chapter, "On Neutral Powers" gives an excellent understanding of what these countries were attempting to do.
Capeinhope	10	
Culpenhelp	10	
Wolkencap	23	
wapentake	30	
holpenstake	137	
cupenhave	199	
Copenhaguc-		
Marengo	223	
May he colp, may		
he colp her, may he		
mixandmass colp		
her!	238	
Copeman helpen	321	
kokkenhovens		
ckstras	324	
Coxenhagen	328	
help of me cope	328	
Cabinhogan	388	
hopenhaven	478	

Columbarium	49	The letters of St. Columbanus occasionally
columbuses	409	are thrown into meter and take the
colombinas	527	form of poetry. At the age of 68 he
		addressed to a friend a lengthy poem in
		Adonic verse, in which he shows a playful
		spirit. He asks his friend amiably to ac-
		cept the trifle he sends him and speaks of
		Sappho as an illustrious poetess who sang
		her charming songs after the fashion he
		was then employing. The poem opens:

*Inclyta vates*

*Nomine Sappho*

*Versibus istis*

*Duke solebat*

*Edere carmen.*

*Doctiloquorum*

*Carmina linquens*

*Frivola nostra*

*Suscipe laetus.*

His familiarity with Sappho was typical of the spirit of the Irish scholars of the time, who were immune from that antagonism to pagan literature which was almost universal in the early medieval period.

It is well to read the life of this saint, as he is one of the commanding figures of all Irish history.

Columbkisses	105	See: Columkiller
Columkiller	122	Colum Cille, perhaps the greatest saint of the Irish church, though a prince of the blood royal of Ireland, was so imbued with the spirit of Christianity that he became an adept at humble tasks such as carving crosses and writing tablets and making book-satchels and other church gear. Although writing and preaching were his pleasure and finest accomplishments, he assumed humble duties such as carrying his own portion of corn on his back to the mill to be ground and bringing it back home again.

Columkiller is the exact name of a place in one of the islands of the Hebrides near where Colum Cille established his great school, Iona. There are seven places whose names are variations on the spelling of the saint's name in this locality, all settled by the Irish in medieval times

Come, my good  
frog-marchers

469

Under the beautiful work of Wolfe Tone, an expedition of French soldiers was organized for the purpose of landing in Ireland and helping to free the Irish from English domination. Though the plan failed through bribery and treachery in high places—the French soldiers were willing and anxious to help their Irish brothers to throw off the yoke of tyranny.

Come, rest in this  
bosom!

527

One of the *Irish Melodies* by Thomas Moore, an Irish poet (1779-1852) who was born in Dublin and educated at Trinity. He was a friend of Robert Emmet. This eloquent song about Ireland reflects quite correctly Joyce's emotion towards his beloved, his Eriu.

Commodus  
commodius

157  
3

Lucius Aelius Aurelius Commodus, Roman emperor from 161-192 A.D.

See Geoffrey Keating for contemporary events in Ireland during his reign.

concerning the genesis  
of Harold or  
Humphrey Chimpden's  
occupational agnomen  
(we are back in the  
presurnames prodromar-  
ith period)

30

In 1465 a law was passed for the purpose of anglicizing such Irish as lived within the English Pale (the four counties of Dublin, Kildare, Meath and Louth) provided that the Irish wear English dress, swear to the English King to be his liege man, shave their faces; and take an English surname either from a town, a color, a science or job (such as cook, butler, carpenter, etc.) "and he and his issue shall use this name under pain of forfeiting his goods yearly".

confisieur	531	See: confiteor
confiteor	188	The name applied to the prayer beginning with this word in the Latin, meaning "I confess", said at the beginning of Mass during the prayers at the foot of the altar.
confiteor	322	
confisieur	531	
confraternitisers	608	In canon law a confraternity is a voluntary association, generally of the laity, established under Church authority for the promotion of some work of devotion charity, or instruction undertaken for the love of God. Confraternities are not free-acting groups, but are subject to the assent of the bishop and their statutes are subject to his approval.
cong	325	See: cross of Cong
Congoswood	211	Clongowes Wood College which Joyce attended as a child.
congsmen	87	See: cross of Cong
Connacht	47	One of the four provinces of Ireland, and the most Irish part. Difficult to land on by sea because of its wild coast, due to its exposure to the Atlantic, it has not been the scene of invasion, and the barrenness of its soil prevented extensive attempts to either conquer or hold it. In the time of Cromwell, homesteaders were driven from their land and homes in southern and central Ireland across the Shannon River into Connacht, in order to give their property to Anglo-Protestants as a reward for their aid in Cromwell's fight to subdue the Irish people.
Connolly	303	James Connolly, founder of the Socialist Republican Party, who believed in Marxian doctrine of Social Revolution and worked his entire life to overthrow the capitalist system, but was not a Communist, and was for any program which gave
Con Connolly's	457	



an equitable distribution of wealth and power.

With Padraic Pearse he held the General Post Office as a chief stronghold of the Volunteers in the Easter Rising of 1916, which was set fire to by the shells of British guns and when the building was abandoned he and Pearse were captured and executed. While awaiting execution he said, "Other socialists will not understand why I am here, they forget that I am an Irishman."

Conquer Hill

As the curve is rounded beyond the Sheds, one sees the approach to the Bull Wall where a wooden footbridge crosses the creek known as Crab Lake Water. Before reaching the Bull Wall one passes a slight elevation known as Conquer Hill, supposed to be identified with the Battle of Clontarf.

contributting

142

A reference to both the aid given by Sir Isaac Butt to the cause of Irish independence and the detriment caused by his later opposition to Parnell. In 1877 he was called into the House of Commons to reprove Parnell who was practicing with a fine display of intelligence the obstruction methods he learned from observing the English. Butt did so; Parnell hinted that it were well to remove the prestige of Butt, who was hampering the cause. The hint was shortly put into action. On September 1, 1877 the Home Rule Federation of Great Britain held their annual meeting at Liverpool, Parnell was elected President instead of Butt. Butt continued to fight him, but this was the beginning of his loss of power.

coolsoinc cup

318

See. Finn MacCool

Copeman helpen

321

See: Cokenhaye

Copenhagen-Marengo	223	See: Cokenhape
Cork	221	One of the finest cities of Ireland, whence Joyce's father originated. His father took him there on a visit at the age of ten to attend the sale of some Joyce properties. The beautiful city and Queen's College which his father had attended made a deep impression on Joyce. A good account of the city is given by John Horgan in <i>Parnell to Pearse</i> .
Cork	236	
corksown	197	
corksown	197	See: Cork
cormacks	19	Cormac, son of Art, son of Conn of the Hundred Battles, monarch of Ireland. In the <i>Annals of the Four Masters</i> it is stated that upon the one stone at Rathcro (near Slane in County of Meath) were slain the three Fearghus's. Cormac said, "This is fine. His hand did not fail Laighe." Cormac became King in 227 in the Age of Christ.
Cormwell's eczema	260	See: Bold Boy Cromwell
countless catchaleens	189	<i>The Countess Cathleen</i> by William Butler Yeats was first produced in the Antient Concert Rooms on the eighth of May, 1899. Students from University College, members of the Central Branch of the Gaelic League, raided the hall and howled down the performance because Yeats had presented the Countess Cathleen (Ireland) as selling her soul to the devil in order to take care of her children (who were starving)! On the following day a manifesto was produced and the students of University College were made to understand they were to sign it. Everyone did except Joyce. One can read his attitude in "The Day of the Rabblement", the beginning of his long trek away from the land of his birth.

- county bubblin 583 See Dublin
- County Fermanagh 284 A county in Ulster which is part of Northern Ireland, associated with England, known as "the country of the men of Monach" in the early days and the seat of the Maguire family. The county is equally divided between Catholics and Protestants, but when James II was fighting to gain back his throne, Enniskillen, the capital of Fermanagh, fought against James.
- Originally Tyrone and Tyrconnell held Ulster in their power, but when they were defeated, the English sent Protestant colonists to whom lands were given and in our time the proposal to detach the government of Ireland from the rule of the English was met by a threat of rebellion on the part of Ulster.
- cowruads in their  
airish plesantry 344 *Tam Bo Chuailgne*, the most famous of old Irish tales, is the cattle plunder of Cooley (in Louth County). In the time of Senchan, then Chief Poet of Erin, and of St. Kieran, about 580 A.D., Senchan called a meeting to discover if any of the poets and learned men remembered the ancient tale of the *Cattle Raid of Cooley*, a romantic tale founded upon an occurrence at the opening of the Christian era. They all remembered fragments only, whereupon Senchan commissioned two of his own pupils to travel into the country of Letha to learn the tale of the Tain.
- It is a delightful story and it had many imitations and variations, but none so thoroughly charming as the original.
- Coxcnhagen 328 See: Cokenhape
- coyne 313 A Gaelic word which stood for a special form of income to Irish chieftains which

was called "coyne and livery" and had to do with payment received for the quartering of soldiers, though as far as I can discover such payment was not made in cash or its equivalent, but in some privilege.

craggy road for  
rambling

244 "Rocky Road to Dublin"

crammer

155 Thomas Cranmer, a Cambridge scholar, who suggested that Henry VIII lay the cause of his divorce before the great universities of Europe, but their approval was obtained only by bribery and threats.

He was named Archbishop of Canterbury; proceedings for the divorce of Catherine and Henry were immediately begun and the marriage was declared invalid by the primate. A week later Cranmer set on the brow of Anne Boleyn the crown of England.

It was through Cranmer, as Archbishop of Canterbury, that the Six Articles were repealed and all the various changes made which brought about the severance from the Catholic Church and made the Church of England Protestant.

cramwell

512 See: Bold Boy Cromwell

Crazier Letters

104 See: Draper and Deane

cromlech

61 In the ancient catha, there is a description of the Battle of Magh Tuireadh, a manuscript that is at least 1400 years old. In this story there is no hero, but a great deal of druidism, which relates the position and conduct of the poets during the battle and in the midst of it—the origin of the name of Moytura, or the Plain of Pillars, with the origin, names and use of so many of the pillar stones, of the mounds, and of the huge graves, vulgarly

Cromlechheight

132

cromlecks

343

crom lech

595

called *cromlechs*, with which the plain is still covered.

Popular tradition throughout Ireland points to these ancient monuments, called *cromlechs*, as the resting place of Diarmaid and Grainne

Cromwelly	9	See Bold Boy Cromwell
crone	13	The beautiful paragraph from page 15 of <i>Ulysses</i> states Joyce's reaction to his country's history, where Ireland is identified as "a wandering crone", "maybe a messenger" from a morning world. Padraic Pearse some time before his death at the hands of the British gave an address in which he stated his belief in Ireland as a purveyor of ideals to a future world.
Cronwall	261	See Bold Boy Cromwell
croppied	580	A croppy was an Irish rebel of 1798 who
croppis's	99	wore his hair cut close to the head as a
Croppy Crowhore	229	token of sympathy with the French Revolution.
cross of Cong	399	In very early times the arts were at a
congsman	87	high peak of accomplishment in Ireland.
Congoswood cross	211	The pagans excelled in the art of metal
cong	325	work and enamelling and taught this craft to followers who became Christians. The Cross of Cong is one of the great art treasures of the world—representing Irish enamel work at its finest. The museums in Ireland exhibit rare treasures of the surpassingly beautiful work of these craftsmen who were considered indispensable to the early kings of Ireland.

The Cross of Cong is a comparatively late piece of work (1123) which was made for the church of Tuam by the order of Turlough O'Connor. It enshrines a piece of Christ's cross and is made of oak with a copper covering adorned with enamel work and jewels. Originally it

		was at the end of a long shaft and was brought to Cong by Roderick O'Connor.
crow cru crumwells	53	See: Bold Boy Cromwell
Crum abu! Cromwell to victory!	500	The Earl of Kildare's war-cry was "Crom aboo" from his castle at Croom; Desmond's was "Shannet aboo"; Butler's was "Butler aboo".
Crumwall	88	See: Crummwiliam wall
Crummwiliam wall		A reference to the terrible slaughter which the forces of Cromwell and King William inflicted on the Irish people and to the fact that the English who remained who came as rulers settled themselves behind walls in order to be free from Irish attack.
Crimealian wall	347	
Crumwall	88	
cry of the roedeer	500	St. Patrick is credited with the actual composition of the famous <i>Deer's Cry</i> , which he is said to have uttered as he approached the assembly hall at Tara where all the kings and Druids and chieftains of pagan Ireland were assembled at a national feast, as a kind of Druidic incantation, for his protection: <i>"I summon today all these powers around me  Against every cruel, merciless power which  may come  Against my body and my soul  Against incantations of false prophets  Against black laws of heathenism  Against false laws of heretics  Against craft of idolatry  Against spells of women and smiths and  wizards,  Against every knowledge that hath defiled  man's body and soul.</i> <i>"Christ with me, Christ before me, Christ  behind me,  Christ in the heart of every one that thinks  of me,</i>

*Christ in the mouth of every one that  
speaks to me.*

*Christ in the eye of every one that sees me,  
Christ in the ear of every one that hears  
me."*

*"I bind myself today to a strong power."*

- cull dare 571 Cill Dara—Kildare County—is named from the oak under which St. Brigid set up her cell. The ancient Kildare clans of O'Byrne and O'Toole, driven out by the Norman invaders, took refuge in the Wicklow glens from whence they harassed the Anglo-Irish. The Hill of Allen in this county was the home of Finn MacCool.
- culpenhelp 10 See: Cokenhape
- cupenhave 199 See. Cokenhape
- curach 131 A small boat, made of wick-work and covered with hides, in which pagan Ireland took to the sea—such vessels may still be seen in the Isles of Arran.
- In her curragh of  
shells of daughter  
of pearl 399
- Curlews crown our  
nuptuas  
All folly me yap  
to Curlew 466 Battle of the Curlews, Sligo County It is related that at four o'clock in the afternoon the English army entered the Curlews in three divisions. On such a road as that which traversed the mountains, with bog and wood on both sides, only infantry could be employed. At first MacDermott's men bore the whole weight of the English attack, but the English vanguard faltered, there was confusion and the English, overcome by the battle-axes of the Irish, ran in headlong flight down the hill. The Curlews were again passed by the broken remains of Clifford's army, who continued their flight until safely behind the battlements of Boyle. The head of the English Governor was sent to Red Hugh O'Don-

nell and when seen by Irish chiefs still supporting England, they all deserted the English.

Curragh	387
Curraghchasa	160
Curraghman	202
Carrigacurra	214
Curragh	273
acurraghed	322

The occasion of the second poem we possess of Oisín, is found in the Book of Leinster and concerns the great fair and festival games of the *Lifé*, or Liffey, which were held on the *Cuirrech Lifé* (now known as the Curragh of Kildare). These games and fairs were of frequent occurrence in ancient Erin, down even to the tenth century and among the sports on such occasions, horse-racing appears always to have been prominent, starting with the famous race of Finn with his son and cousin after his receipt as a gift of a beautiful black horse which he desired to test at once and on the spot. They rode all night and ended up in a fairy palace, but the race itself is famous in Irish legend.

In our time, when North and South found themselves divided, the North loyal to England and the South bent on her liberty, there took place at the Curragh a meeting of top officers in her Majesty's army where it was decided that rather than fire on their own countrymen, they would hand in their commissions. The story is clearly told in *Mutiny at The Curragh* by A. P. Ryan.

Curraghchasa	160
Curraghman	202
Carrigacurra	214
Curragh	273
acurraghed	322

See Curraghman

Equivalent to a West Pointer in the United States, the Curragh is the place where military graduates train and has been famous for this since 1646.

In Gaelic *Curragh* is race course and this racecourse is 2000 years old, going back to the time of Finn MacCool. The Curragh is one of the finest stretches of turf in the British Isles, 5000 acres in extent.



In the Rising of 1798, the insurgents surrendered their arms according to terms agreed on by both parties around Gibbet Rath on the Curragh of Kildare, having been promised pardon and liberty. Instead of freedom, they were murdered in cold blood by Lord Roden and his mounted "fencibles".

Micholas de Cusack      49      The Cusack family became resident proprietors in the locality of Rathgar in 1609 and remained in possession about a century. The ruins of their castle survived until the end of the eighteenth century.

One of this family of Norman Irish became a distinguished Irish poet.

cymtrymanx      85      Manx is the adjective from the name Man and refers to something belonging to the Isle of Man, in particular, their parliament.

## D

Da Valorem's      342      See. Dalaveras fimmieras!  
Eamon DeValera, under whose presidency the first Sinn Fein parliament met in Mansion House on January 21, 1919, where it was decided to support the guerrilla bands who were fighting for the freedom of Ireland.

Dalaveras fimmieras!      9      Eamon DeValera, President of the Irish Republic, refused invitations from Lloyd George to treat of dominion status for Ireland until the offer for a conference came to Ireland free of conditions. Out of this came a treaty which proved but one step on the troublous road to the Irish Free State. DeValera, who had sent

delegates who signed for Ireland, fought this treaty, because he felt it would do harm to Ireland's future and curtail her liberty. After tumultuous times and many changes, he is today again head of the Irish Republic.

dalk-ey's	87	Dalkey, the island where Joyce taught in the spring of 1904, at Clifton School,
Dullkey	40	Dalkey Avenue, Dalkey, for four months,
dallkey	317	the experience of which he has put into a section of <i>Ulysses</i> .
Dalkeymont	390	For many years, up until the year 1797,
Dolekey	533	there was held on this island a mock crowning of the King. Those who gathered there drank his health and then pronounced him:
		"His facetious Majesty, Stephen the First, King of Dalkey, Emperor of the Muglins, Prince of the Holy Island of Magee, Elector of Lambay and Ireland's Eye, Defender of his own Faith and Respector of All Others, Sovereign of the Illustrious Order of the Lobster and Periwinkle"—after which the fun began!
daltons	19	Reverend E. A. D'Alton, who wrote a detailed History of Ireland in six volumes.
Dalymount's	375	See: dollymount
Dammad and Groany	291	See: Diarmuid and Grania
dammat cuts groany	137	See: Diarmuid and Grania
dancetongues of the woodfires	404	See: Baalfire's night
Danes	47	Ireland was first ravaged by the Danes towards the close of the eighth century. In 793 they plundered Lindisfarne and Northumbria, Lambay Island near Dublin in 795 and Innispatrick in 798. In 806 they attacked Iona, burned the monastic buildings, carried away the gold and silver vessels of the church and left the corpses

of 68 monks strewn about behind them.

Soon they returned and the whole coastline from Wexford to Kerry was desolated. Bangor was sacked in 824 and 900 monks were murdered. In 830 Armagh, Louth and Ulster were plundered and finally they set up a permanent colony at Limerick.

The natives saw them with dismay, lay their lands desolate, steal their cattle, burn their churches, steal their sacred vessels, massacre their people and take some into slavery. They remained a scourge until 1014 when Brian Boru finally defeated them on Good Friday, at the Battle of Contarf, representing a true liberation for the Irish.

Daneygaul

237 Donnegall, whose martyrology was composed by the Four Masters.

Donegal, in Gaelic, *Dun-na-nGall*, the fort of foreigners, and ancient town, the headquarters of the O'Donnell clan and the capital of their land, Tír-chonaill. It is on Donegal Bay, at the mouth of the Eske River. In 1474 Hugh O'Donnell and his wife Fingalla O'Brien, built a Franciscan monastery here which was destroyed in part in 1601 by Hugh Roe O'Donnell, while besieging his cousin Niall Garbh who was with an English garrison who had taken refuge therein. Hugh died in Spain (poisoned by the English?) in 1602, while seeking assistance there for Ireland.

The name also reminds us of Dungal, the great Irish scholar who arrived in Gaul about the year 780. Very brilliant, very perplexing, very singular and elusive is the figure of Dungal, the recluse of St. Denis, who suddenly appears prominently on the scene in 811 as the ultimate oracle to whom Charlemagne turns for a scientific explanation of the two solar

eclipses that had taken place in the previous year. Dungal wrote in accomplished Latin and gives the impression of being a first-class mind. Perhaps it was the necessity the Irish scholars were under of defending their observance of Easter against the rest of the world that made them skilled students of astronomy—at any rate, Dungal explained to Charlemagne that the space through which the planets revolve is bounded by two lines which exist in the mind of the astronomer and demonstrated how the eclipse comes about and dilated to Charlemagne on the ability of the great scientists of antiquity to foretell such eclipses. He had a mind that was of the type to appeal to Joyce—inquiring, daring and uninhibited by church doctrine, although personally of a saint-like character.

dangieling	322	See: O'Connell
Daniel	160	See: O'Connell
dapper dandy	464	See: nipper dandy
Dargle	460	The Dargle River and the Cookstown River join to form the Bray. It flows through the seat of Viscount Powerscourt, falling over a 300 foot rock-shelf to form the Powerscourt Waterfall. It is in the environs of Dublin.
dark Rasa Lane	93	<i>My Dark Rosaleen</i> , a poem by Clarence
duskrose	15	Mangan which sang of Ireland under this
Oirisher Rose	92	name, taken by Mangan from an early
The rose is white		anonymous poem called "My little black
in the darik'	96	Rose".
the roes in the		
parik	96	
little black rose	277	
durck rosolun	351	
jettyblack rosebuds	583	

daughter of the queen of the Emperour of Irelande	157	See judyqueen
dawnybreak	353	See. Donnybrook
Dbln.	13	See. Dublin
Dear. And we go on to Dirdump	615	See. Dear Dirty Dumping
Dear Dirty Dumping	215	Name of a play of Joyce's time called, "Dear Dirty Dublin", by Lady Morgan.
tcary turty Taubling	7	
Hear Hubty Hublin	105	
dour dorty dompling	333	
deep dorfy		
doubtlings	374	
dim delty Deva	614	
Dear. And we go on to Dirdump	615	
Dear hearts of my counting	286	Refers to those loyal members of the Irish Parliament who consistently voted against the Union with England.
debbelnonthedubblan	332	See. Dublin
Debbling	603	See Dublin
Deblinty	373	See Dublin
decretals	155	Decisions handed down by the popes, generally on questions of discipline which preceded the Code of Canon Law. These were frequently in the form of letters and were also called "constitutions".
deep dorfy doubtlings	374	See. Dear Dirty Dumping
deevlin	566	See. devlinsfirst
doff Tory Island	175	England
Mr. Delancy	43	The Reverend Dr. Delaney, one of the most cultured citizens of Ireland at the time of Jonathan Swift, who lived in a beautiful house and who entertained in a

courtly fashion; his wife was said to be an accomplished woman and perfect hostess, notable for her artistic abilities and taste—they entertained the Dean and Stella frequently.

- |                                  |           |  |
|----------------------------------|-----------|--|
| delvan first and<br>duvlin after | 197       | See: devlinsfirst  |
| Delville<br>delville of a tolkar | 43<br>503 | Delville, the beautiful home of the Reverend Dr. Delaney and Mrs. Delaney, where Swift and Stella often visited and about whose grounds Swift wrote a squib satirising them as being too small for the size of the house. (They were a mere 500 acres.) A miniature temple, bearing the motto, "Fastigia despicit urbis", said to have been suggested by Swift, stands on a slight eminence in the grounds and contains a medallion of Stella by Mrs. Delaney.   |
| delvin<br>Delvin                 | 21<br>106 | The family of Delvin in Westmeath derived their name from the Druid Lughaidh Delbaeth, whose name came to him as follows: on arriving at a carn in Westmeath he built up a large fire and this we are told, he ignited by his druidic power, from which circumstance he acquired the title of Delbhaeth, or the Fire-Producer.<br>As early as 1627 we find Connla Mac Eohagan of West Meath translating the <i>Annals of Clonmacnoise</i> into English and in his dedication to his friend and kinsman, Torlogh Mac Cochlan, Lord of Delvin, he says that formerly many septs lived in Ireland whose profession it was to chronicle and keep in memory the state of the kingdom, but "now as they can not enjoy that respect and gain by their profession as heretofore their ancestors received, they set nought by the said knowledge, neglect their books and choose rather to put their children to learn English, inso-much that some of them suffer tailors to |

cut the leaves of the said books which their ancestors held in great account and sew them in long pieces to make their measures of, so that the posterities are like to fall into more ignorance of many things which happened before their time."

At a Parliament held in Dublin as early as 1556, it was enacted that Leix and Offaly and Delvin be replanted and made shire ground, all to be joined in one county to be named King's County, in honor of Queen Mary's husband.

In the plot to seize Dublin Castle in May, 1607, Lord Delvin was one of the conspirators. When it was discovered due to the treachery of Lord Howth (St. Lawrence) the earls took flight to Spain, leaving vast tracts of land at the English king's disposal.

- |                     |     |   |
|---------------------|-----|---|
| deprofound souspirs | 58  | Oscar Wilde's <i>De Profundis</i> , in which his sighs are heard most loudly!   |
| d'Esterre           | 52  | A retired Lieutenant in the English Navy, who thought that he would destroy the power of O'Connell by publicly disgracing him. When O'Connell made some slurring remarks about the Orange Dublin Corporation, D'Esterre asked him to apologize, which O'Connell of course refused to do—then D'Esterre decided to horse-whip him in public, choosing a fashionable street for the place of the public chastisement. On the way to the spot chosen, O'Connell was followed by a large group of loyal supporters and D'Esterre, seeing the numbers surrounding him whom he intended to humble, thought better of his chances of disgracing O'Connell and withdrew. Later he challenged him to a duel which was arranged by D'Esterre, who was mortally wounded. Ireland looked on his fall as a defeat for the Protestant, pro- |
| Escuterre           | 541 |   |

		English society, the Orange Dublin Corporation.
Deublan	569	See: Dublin
Devil's glen	204	Near Dublin, this is a beautiful rocky defile through which the Vartry River flows for two miles, with a waterfall famous for its beauty.
devlinsfirst	3	"Little Jo" Devlin. John Horgan has an account of "Wee Jo's" contribution to Ireland's welfare in <i>Parnell to Pearse</i> .
Devlin	24	
delvan first and		
duvlin after	197	
duvlin	222	
divlin	227	
devlins	243	
divlin's	329	
duvlin	364	
Dovlen	377	
deevlin	566	
diablen lionndub	72	See: Dublin
Diaeblen-Balkley	326	See: Dublin
Diarmuid and Grania	306	Diarmuid and Grainne, one of Ireland's earliest pagan tales, which Yeats has written into poetry and the story of which Padraic Pearse thought foreshadowed the Crucifixion and Resurrection of Christ.
grannewwail	22	
E'en Tho' I Granny		
a-be He would Fain		
Me Cuddle	105	
Diremood	125	It is as follows:
dammatt cuts groany	137	Finn, in his old age, solicited the monarch Cormac Mac Art for the hand of his celebrated daughter, Grainne, in marriage.
diarmuee and		Cormac agreed to the hero's proposal, and invited Finn to come to Tara, to obtain from the princess herself her consent (which was necessary in those days). Finn proceeded to Tara, attended by a chosen body of his warriors and among these were his son Oisín, his grandson Oscar, and Diarmaid O'Duibhné, one of his chief officers, a man of fine person and most fascinating manners. A most magnificent
granyou	291	
Dammad and		
Groany	291	



feast was provided, at which the monarch presided, surrounded by all the great men of his court, among whom the Fenians were accorded a distinguished place

It appears to have been a custom at great feasts in Ancient Erin for the mistress of the mansion to fill her own rich and favorite drinking cup from a vessel of choicest liquor and to send it round by her own maid in waiting to the chief gentlemen of the company. On the present occasion the lady Grainne did the honors of her royal father's court, and sent round her favorite cup accordingly, until all had drank from it, except Oisín and Diarmaid. Scarcely had the company uttered their praises of the liquor than they all fell into a heavy sleep.

The liquor was of course drugged and no sooner had Grainne perceived the success of her scheme than she went and sat by the side of Oisín and Diarmaid and addressing the former, complained to him of the folly of his father Finn, in expecting a maiden of her youth, beauty and celebrity to consent to become the wife of so old and war-worn a man, that if Oisín himself were to ask her she would gladly accept him, but since that could not be, that she had no chance of escaping the evil but by flight and as Oisín could not dishonor his father by being her partner in such a proceeding, she conjured Diarmaid by his manliness and by his vows of chivalry to take her away to make her his wife and thus to save her from a fate worse than death

After much persuasion (for the consequences of so grievous an offence to his leader must necessarily be serious) Diarmaid consented to the elopement, the parties took a hasty leave of Oisín and as

the palace was not strictly guarded on such an occasion, Grainne found little difficulty in escaping.

When the monarch and Finn awoke from their trance, their rage was boundless, both of them vowed vengeance and Finn immediately set out from Tara in pursuit. He sent parties of his swiftest and best men to all parts of the country, but Diarmaid was such a favorite and the circumstances invested the elopment with so much sympathy on the part of the young heroes that they never could find the retreat of the offenders, excepting when Finn was of the party and then they were sure to make their escape by some wonderful stratagem. The pursuit extended all over Erin and in the description of it a great amount of curious information on topography and manners is given.

dieoguinnsis	421	See: Guinnesses
Dies Eirae	481	Dies irae—Day of Wrath—the first words
Dies of Eirae	226-7	of the sequence of the requiem Mass.
How diesmal	301	
Dies of Eirae	226-7	See: Dies Eirae
dim delty Deva	614	See: Dear Dirty Dumpling
Dingle beach	399	The Promontory of Dingle has a large number of ancient relics of the pagan days of Ireland. The land between Dingle and Ventry is the last occupied in Ireland by the Danes according to tradition, and the <i>Cath Finntraga</i> , or Battle of Ventry Harbor, translated by Kuno Meyer, gives a gallant account of a homeric battle fought here by Finn MacCool.
		More than 400 <i>Clocháns</i> , or beehive huts, have been found in this neighborhood. Various legends connect Dingle with Spain and the natives of Dingle have a

dark sallow complexion which argues for the truth of the legend. At the cove, a Spanish force landed in 1579, accompanied by Nicholas Sanders, the papal nuncio. They built a fort, Fort del Oro, as a base of operations against England. The entire garrison was killed by the English—Sanders escaped, but died as a fugitive. The English leader who ordered the death of all within the garrison was murdered by the O'Connors of Offaly.

Dionysius

70

Eriugena, at the instigation of Charles the Bold, made a translation of all the works of Dionysius, in France: *The Celestial Hierarchy*, *The Ecclesiastical Hierarchy*, *The Divine Names*, *The Mystic Theology*, and a number of letters. He dedicated the work to the monarch as a "libation full of the sacred nectar of the Greeks". Eriugena expressed his admiration for the King, who had induced him not to be satisfied with the literature of the West, but to have recourse "to the most pure and copious waters of the Greeks". He treats of the life of Dionysius and gives a resume of each book he translated. At the end he made a poem in honor of Greece, rather than Rome. This aroused some disturbance in the mind of the Pope, who asked to have the work sent to him for examination.

In the system of Dionysius the Source was not severed from man, remote and inert, but was a Source from which life streamed to all beings. Life, creation, every good gift was from God directly; his ministers intervene and guide and aid the life of man. To live is to be united with God, evil is non-existent, that is, it is severance from God. The treatise on the Divine Names is a discussion of the qualities which may be predicated of God.

The treatise on Mystic Theology explains the functions of symbols and how he who would know the divine nature must rise above conceptions drawn from sensible things.

Diremood	125	See: Diarmuid and Grania
divlin	227	See: devlinsfirst
divlin's	329	See: devlinsfirst
d'lin	448	See: Dublin
Dobbelin	7	See: Dublin
Dolekey	533	See: dalk-eyes
dollymount	580	Dollymount, near Dublin, the scene of Clontarf. It lies immediately beyond the approach to the Bull Wall, comprising the locality formerly known as Blackbush or Heronstown. The name of Dollymount is supposed to have originated with a house bearing that title, which stood on or adjoining the site of Sea Park in Mt. Prospect Avenue. "Dollymount House" appears in the Dublin Directory up to 1836 —after which it disappears. In 1838 the name appears for the first time as that of a district, under the heading, "Green Lanes, Dollymount".
dollimonde	327	
Dalymount's	375	
Domhnall	129	Domhnall, the champion of pagan Ireland, with his lady Scathach, opened a military academy for the training of young warriors in Scotland. When Cuchulainn was courting Eimer, her father, in order to have Cuchulainn out of the way, complimented him on his prowess in arms, but pointed out that there were some feats of arms in which he appeared to be deficient and recommended him to be sent to Scotland to Domhnall's school.
Domnial	322	
Domnall		
O'Domnally	420	

Much later, another Domhnall was famous as the champion of Ireland; accord-

ing to an old Irish prophecy, current in the 1600's, a certain Ball Dearg (red-limbed or red-spotted man) should free Ireland from the English, after defeating them near Limerick. To this prophecy the popularity of Ball Dearg Ó Domhnall was due.

- |  |     |   |
|--|-----|---|
| Don Gouverneur<br>Buckley's              | 375 | See Blanco Fusilovna Bucklovitch  |
| dongdong bolters for<br>the iris riflers | 238 | When in Zurich during the war, Joyce wrote,<br><i>"Who is the funny fellow who declines to go to church,<br/>         Since pope and priest and p.m. son left the poor man in the lurch,<br/>         And taught their flocks the only way to save all human souls,<br/>         Was piercing human bodies through with dum-dum bullet holes?"</i>                                  |
| Donkeybrook Fair                         | 537 | See Donnybrook  |
| Donnerbruck Fire                         | 499 | See Donnybrook  |
| Donnybrook                               | 142 | A village which held the most important and the oldest of the Irish Fairs, it was established by Royal Charter in 1204 to compensate the Dublin citizens for the expense and trouble of building walls and defences. This Fair became known the world over as exhibiting the character of the Irish people, where fighting, dancing, songs and drollery of many kinds waxed strong. |
| Donnerbruch                              | 323 |   |
| dawnybreak                               | 353 |   |
| Donnerbruck Fire                         | 499 |   |
| Donkeybrook Fair                         | 537 |   |
| dooforhim seeboy                         | 10  | References to the Sepoy Muriny in India, in which the sepoys turned against their British masters, who had insulted their religion by asking them to bite the paper caps off shells. Exactly why this order aroused so much fury and was considered an insult it is not today clear. It was during this Muriny that a British officer   |
| Steeplepoy's<br>Revanger                 | 328 |   |

ordered a live sepoy to be fastened to the mouth of a cannon in order to teach them obedience! See the remarks about this episode in the *Political Writings* of Padraic Pearse.

Dook Weltington	371	See: ironed dux
doriangrayer	186	A reference to Joyce's <i>Finnegans Wake</i> as a "portrait" also of Ireland from the story of Oscar Wilde, <i>The Portrait of Dorian Gray</i> .
durian gay	257	
Doubblinnbbay-yates	303	William Butler Yeats, finest poet of the Irish Renaissance and firm friend to Joyce throughout Joyce's life. Many stories are circulated disparaging to both, but a perusal of Yeats's <i>Letters</i> will make the relationship and the size of Yeats's appreciation, evident. In Part I this is discussed more fully.
Doublends	20	See: Dublin
doublin	3	See: Dublin
doublin	578	
doubling	97	See: Dublin
doubling	197	
dour dorthy dompling	333	See: Dear Dirty Dumpling
dovesgall	21	Refers to St. Colum Cille, whose name means "dove of the church", Gall being one of the Irish missionaries who left Ireland to found St. Gall, a monastic school in Switzerland which became very famous.
dove without gall	276	
Dovegall	500	
		It also refers to Colum Cille's being sentenced to never see his native land, his leaving, without gall, to found the great Iona, most famed of the Irish monastic schools.
Dovlen	377	See: devlinsfirst
draeper	608	See: Draper and Deane

Draper and Deane	211
cashdraper's	40
The Crazier Letters	104
O'Shem the Draper	421
drapier-cut-dean	550
draeper	608

*The Drapier's Letters* were circulated under this pseudonym by Dean Jonathan Swift in order to stir up the people of Ireland against Mr. Wood and his license to manufacture halfpence—these letters caused the Irish people to become conscious again of themselves as a people and the effect they produced lasted far beyond their success in destroying Mr. Wood's halfpence. It is because of these letters that Irishmen adore Swift as one of their heroes, despite his position in the Anglican church and his generally undemocratic temper. Wolfe Tone shows almost as many references to him as does Joyce. The *Letters* have been carefully edited and issued in a separate volume published by Oxford University Press.

*The Drapier's Letters* were cried about the streets of Dublin and sold for a penny each. Every man who could read, read them. Swift was the first person who pointed out to the Irish the necessity of associating against the wearing of articles of foreign manufacture and to the non-importation association must be attributed the advances the nation made towards civil liberty.

Against *The Drapier's Letters* a prosecution was instituted which terminated in the imprisonment of the printer. This prosecution increased the popularity of the *Letters* and their author. It brought the doctrine of libels into discussion in the courts and the arguments of the defense convinced the Irish people that liberty of speaking, thinking and writing was one of the great principles.

drapier-cut-dean	550
Drogheda	31
Drogheda	518

See: Draper and Deane

A coast town 20 miles north of Dublin. It was observed in 1843 to be "the last

566 genuine Irish town, the suburbs are genuine Irish suburbs and a great many people are to be found in the neighborhood who speak the old Irish tongue."

There was a famous Irish priest living there who entertained a young blind harper from time to time and there a visitor, Kohl, records that he heard the march of Brian Boru and then an air called, "The Fairy Queen". The priest told Kohl that Ossianic poetry was abundant in the neighborhood.

One of the oldest towns in Ireland, it was captured by the Danes in 911 and later became a bridge-head for the Anglo-Normans who occupied the Pale. It has seen many stormy scenes, the worst being Cromwell's attack in 1649, when he massacred 2000 of the defenders, including their leader, Sir Arthur Aston. Everyone he put mercilessly to the sword, leaving behind him a name execrable forever. This town was loyal to James II, but surrendered following the Battle of the Boyne.

Drumcollakill 60 Druim-chliabh comharbas of St. Colum Cille.

Drumgondola 447 Drumcondra. For hundreds of years this has been one of the principal highways leading out of the city—in a Chancery Roll of 1450 it is styled, "The Royal Way". It became the mail road from Dublin to the North.

Belvidere House, now St. Patrick's Training College, was the seat of the Coghill family, for many years associated with this locality, and the school where Joyce was placed by his father for his secondary education.

The district between Drumcondra and Swords was the scene of repeated robberies in the eighteenth century; on the



24th of March, 1798, the North Mail Coach on its way from Dublin was attacked near Santry by a party of "Innocents" (insurgents), who robbed the passengers of property, including all their arms and 400 pounds sterling.

Dub	329	See: Dublin
Dublenn, WC	66	See: Dublin
Dublin	14	The birthplace of Joyce and seat of the rulers of Ireland since the fall of Tara, 566.
doublin	3	
Dobbclin	7	
Dyoublong	13	In an old book it recalls that the point of the river over which the bridge of the hurdles was thrown was at this time called
Dbln.	13	Dubhlunn, which literally is the Black Pool
Humblin	18	called after a lady named Dubh, who had formerly drowned at this spot. From this
durlbin	19	time forward it took the name of Dubhlunn
Doublends	20	Atha Cliath, or the Black Pool of the Ford of Hurdles, and this ford extended from a
Bev for Dybbling	29	point at the Dublin side of the river, where the Dothor falls into the Liffey at Rings-
Dumbaling	34	End, to the opposite side where the Poll-
dublnotch	37	beg Lighthouse now stands. The Danish and English name Dublin is a mere modi-
Dublin	39	fication of Dubhlunn, or Black Pool. but the native Irish have always called and
Dublin	49	still do call the city of Dublin, Ath Cliath, or Baile Atha Cliath, that is, the Ford of
till Ceadurbar-atta-		Hurdles or the Town of the Ford of Hurdles.
Cleath became		
Dablenn Tertia	57	
Dulyn	64	
Dublenn, WC	66	
Gibbering Baya-		
mouth of Dublin	71	
diablen lionndub	72	
Dublin	84	
macdublins	87	
Dublin	91	
doubling	97	
Dub's	98	
Dublin Wall	101	
(dump for short)	110	
Dumbil's	116	
wubblin	139	
Nublid	140	
Dubville	153	
doubling	197	

Dear Dirty	
Dumpling	215
Dublin's	236
Dublin's capital,	
Kongdam Coombe	255
Dublin	266
Grumbledum's	273
Puddlin	287
DVbLIn	293
Doubblinnbbay	303
Dublin	306
Ibdullin	309
antidulibnium	310
Publin	315
Dublin	321
hompety domp	325
Dybblin	326
Diaeblen-Balkley	326
Dub	329
debblenonthedubblan	332
Budlim	337
londmear of Dublin	372
Deblinity	373
Dublin	382
Dublin	410
Dubloonik	432
Dublin	436
Dunlob	437
Dublin	446
d'lin	448
Dublin	451
Tupling Toun	481
Dublinn	482
Dublire	488
Dublin	512
Dublin	515
Dublin	523
Dublin lindub	553
lucky load to Lublin	565
Deublan	569
doublin	578
county bubblin	583

Dublin	585
Durbalanars	594
subs of dub	596
Decbbling	603

Dublin's favourite souwest watering- platz	447
--	-----

Bray, as a watering place, may be said to date from the extension of the Dublin and Kingstown Railway to the town in 1851. An esplanade was built along the shore and it became a fashionable resort.

It was to this place Joyce's family moved to 1 Martello Terrace, Bray. It was from here that Joyce was first sent to school, and it was here that he acquired that vivid sense of what the sea is, so conspicuous in *Portrait of the Artist as a Young Man*.

dublnotch	37	See: Dublin
duc de Fer's	36	See: ironed dux
Duke Wellinghof	541	See: ironed dux
Dullkey	40	See: dalk-cys
Dulville	153	See: Dublin
Dulyn	64	See: Dublin
Dumbaling	34	See: Dublin
Dumbil's	116	See: Dublin
(dump for short)	110	See: Dublin

Dun Bank	83	This entire passage can best be understood by reading the "seige of Howth" on pages 265-270 of O'Curry, <i>Manuscript Materials of Ancient Irish History</i> .
dun	17	
dundrearies	42	In this siege a battle took place in which the Ultonians retreated to Beann Eadair (the Hill of Howth), carrying with them the seven hundred cows they had taken. Here they threw up a strong earthen fortification which was called <i>Dun</i>
dunneth	334	
dun	367	
dun-leary	566	
dun-talking	566	

*Autherné*, within which they took shelter and they sent for further reinforcements to the north and continued in the meanwhile to defend themselves within their fort or *Dun*.

dun-leary	566	In Gaelic, <i>Dun Laoghaire</i> , famous for its harbour, the Irish terminus of the chief mail-steamer service from Great Britain. The steamers moor alongside the Carlisle Pier, where the Dublin trains await them. The East Pier is used as a promenade.
dunlob	437	See: Dublin
Durbalanars	594	See: Dublin
durck rosolun	351	See: dark Rasa Lane See: rose is white in the darik
durian gay	257	See: doriangrayer
durlbin	19	See: Dublin
duskrose	15	See: dark Rasa Lane
duvlin	222	See: devlinsfirst
duvlin	364	
DVbLLn	293	See: Dublin
Dybblin	326	See: Dublin
dyinboosycough	95	See: iskybaush
Dyoublong	13	See: Dublin

# E

1132 A.D.	14
eleven thirty to two	70
eleven and thirty	
... thorpeto	77
32 to 11	95
eleven men of	
thirtytwo	120
eleven in thirtytwo	256
1132	310
11.32	348
elve hundred and	
therety and to years	347
1152 S.O.S.	387
1132 P.P.O.	388
1132	389
aleven thirty-two	388
one yard one	
handard and thartv-	
two lines	389
about the year of	
buy in disgrace 1132	391
old year's eve 1132	397
31 Jan. 1132 A.D.	420
eleven thirsty too	517
Earl and Talbot Streets	447

In the year 1132 there were two popes elected and the Catholic Church was very close to peril and had it not been for the good offices of St. Bernard of Clairvaux, might have gone upon the rocks as a unified organization headed at Rome by the Roman Pontiff.

It was probably due to Bernard that his well beloved brother, Malachu, was made Primate of Armagh in this same year. His was the first pall to be worn by an Irish archbishop, for prior to this time there had been no allegiance to Rome. The Catholic church of Ireland remained independent longer than any other country and this independence from the judgments of Rome has cropped up frequently in her history, both early and late, and was most famously stated by Daniel O'Connell in a speech at the John Magee trial, in which he declared, "Though I am a Catholic, I am no Papist! and I deny temporal rights to the Pope in this island."

At the far end of the village where the road turns, it crosses a small stream that supplied the castle and palace with water. This place is called Talbot's Leap from a tradition that when Cromwell was on one of his marauding expeditions in this neighborhood, he paid a visit to Talbot's castle at Belgard while the owner was absent and helped himself as he pleased. When Talbot returned he was naturally enraged, and collecting a few retainers, gave chase to Cromwell and his soldiers, overtaking them at Tallaght. Finding, however, that the Ironsides were more than a match for his company, he hastily retired and

		finding the drawbridge raised, by a supreme effort jumped his horse across the fosse and thus saved his life.
Ecclesiastes of Hippo	38	This is a reference to St. Augustine's embrace of the Manichean faith before he became a Roman Catholic and then Bishop of Hippo.
hippofoxphiz	307	
hippopotamians	437	
		The second and third references imply his conduct in relationship to Pelagius, great Irish heretic, who was condemned, after he had formally been exonerated by Pope Honorius, largely through the influence of St. Augustine and the Council of Hippo.
Eden Quay	172	The Liffey is lined with quays on each side. Eden Quay is on the same side as the North Wall, and between North Wall Quay and Eden Quay only the custom house quay intervenes.
Educande of Sorrento	246	Sorrento is the name of a street in Dalkey where Joyce taught for four months in the Clifton School.
E'en Tho' I Granny a-be He would Fain Me Cuddle	105	See: Diarmuid and Grania
Eeric	359	See: eric
efferfreshpainted livy	452	From the <i>Letters</i> of William Butler Yeats, dated Sunday, May 19th, 1929, "I went out to Jack's this afternoon and saw there much of this new work—very strange and beautiful in a wild way. Joyce says that he and Jack have the same method. He bought two of Jack's pictures of the Liffey."
Ehren, boys, gobrawl!	338	See: Eregobragh
Eire-whiggs raille	175	See: Persse O'Reilly
El Caplan Buycout	60	Captain Boycott was agent for Lord Erne, who lived at Lough Mask House in

County Mayo. During the Land League struggles he had a dispute with his laborers over their wages and not able to come to an agreement, dismissed them. No workers appeared to take their place. The captain got angry and tried to serve processes on the tenants, but the people of Ireland, guided by Parnell, had decided not to cooperate, they shod no horses, delivered no mail, baked no bread, reaped no grain. At last, in desperation, Captain Boycott called on the British government for help; they sent Orangemen from the English section of Ulster, protected by 2000 soldiers. When they arrived, no one could be found to drive them to the estate, fifteen miles from the town, to which they walked in the rain. When arrived, since no Irish laborer would supply food, they ate up all the fowl and cattle of Lord Erne and it was reported that it cost the country ten pounds for every pound of grain reaped—omitting what Lord Erne suffered from loss and damage to his property.

From this incident, the policy came to be known as “boycotting”—a term in common use today.

- |                             |     |   |
|-----------------------------|-----|---|
| El Don De Dunelli           | 84  | See: Hyacinth O'Donnell   |
| elenchate                   | 189 | In logic, to elenchate is to offer the contradictory opposite of a proposition—to refute.<br>Elenchus is that which must be proved in order to refute an opponent—Joyce's great task both in his life and in his writings—the reason for his being on the Index of the Catholic Church. |
| Elin's flee polt<br>pelhays | 130 | This is in the “little language” of Swift to Stella, reads, “Erin's free port perhaps.”   |
| Emania                      | 480 | Emain Macha spelled in Gaelic <i>Eamhain</i>  |

amain	24	or <i>Emhain</i> or <i>Emania</i> Macha, where a
Amain	81	house was built by Niall O'Neill, King
Emania	521	of Ulster, for the entertainment of the
		learned men of Ireland. This was the
		ancient palace of the Kings of Ulster of
		the Rudrician race; it is now locally
		called the Navan fort and is situated about
		two miles westward of the city of Armagh.
		About 300 years before the birth of
		Christ, a king began his reign in Emain
		Macha. In the Annals of Tighernach he
		informs us, "In the 18th year of Ptolemy,
		Cimbaoth, son of Fintan, began to reign
		in Emania, who reigned eighteen years.
		All the monuments (records) of the Scotti
		(Irish) to the time of Cimbaoth were
		uncertain".
Emerald-illuim coast of emerald	62	A famous poem written in Latin by an
	68	Irish peregrine, head of one of the ecclesi-
		astical schools founded in Italy, referred
		to Ireland in these words.
		Later, Drennan, born 1754, died 1820,
		the son of a Presbyterian minister, a
		medical doctor, was one of the founders
		of the United Irish Society. Among the
		lyrics which he composed are "Erin to
		her own Tune", "Wake of William Orr",
		"Wail of the Women after the Battle".
		In the song, "When Erin first rose",
		Drennan originated the phrase, "Emerald
		Isle". There also occurs the line,
		"The dark chain of silence was thrown
		o'er the deep"
		which Moore copied in the Irish Melody
		beginning,
		"Dear harp of my country, in darkness I
		found thee,
		The cold chain of silence had hung o'er
		me long"
Emmet	136	Thomas Addis Emmet, born in Cork in
emmets	13	1764, was a United Irishman. He was



imprisoned until 1802. In 1803 he urged Buonaparte to invade Ireland. When hopes for Ireland were blasted, he came to America. He was both a doctor and lawyer.

Robert Emmet became a member of the Provisional government and was a leader in the planned Rising of 1803. On July 16th of that year an explosion took place in a house where he was storing ammunition and guns—he decided their plot was known and decided not to wait for the help promised from France. The plan was to attack Dublin Castle, Pigeon House Fort and the Artillery Barracks at Island Bridge, with the help of men from Wicklow, Kildare and Wexford. Emmet expected 2000 to turn up at Costigan's Milles to help him, but due to the treachery of certain officers, many of the men did not report, so that in the end, instead of 2000, he had 80 men. When Robert saw Lord Kilwarden wounded, he broke up his followers and hunted to find Michael Dwyer, who advised attempting the nearby towns, Robert decided to wait for French aid and sent a messenger to his brother Thomas to hurry. His brother tried, but came to the conclusion that Buonaparte was playing with them and was "the worst enemy Ireland ever had", because he played with their hopes.

Before the messenger reached his brother, Robert was arrested at Harold's Cross, where he dangerously ventured in order to visit Sarah Curran, the woman whom he loved. In the dock on Green Street he uttered words that all Irishmen hold precious; the English condemned him and he was publicly beheaded in Dublin.

Enclosed find the  
Sons of Fingal  
Encyclicling

72  
153

See: Fingal

Encyclical—a term used by the Roman Catholic Church, coming from the Latin description of these letters, *litterae encyclicae*, literally, “circular letters”. An encyclical is a profound letter addressed by the pope to all the patriarchs, primates, archbishops, bishops and palates nullius of the entire world-wide Church. An encyclical may also be addressed to the hierarchy of a single country or confederation of nations. Each is written in Latin. The purpose of an encyclical is not personal, but is to condemn certain current errors, to inform the faithful, through the hierarchy, of adverse legislation or government administration interfering with the mission of the Church, or to explain conduct that should be followed by Christians. They are intended for all the faithful, and in turn the faithful are to give the message of these letters assent, obedience and respect because of the weight and truth they contain. Each is titled usually by their first words in Latin.

Recent notable encyclicals are.

Pius X, 1904 On the Blessed Virgin  
Mary, Mediatrix of  
Graces

Pius X, 1907 On Modernism (*Pascendi*)

Pius XI, 1922 On Church and State  
(*Ubi Arcano Dei*)

Pius XI, 1929 On Catholic Education  
(*Divini illius Magistri*)

Pius XI, 1930 On Christian Marriage  
(*Casti Connubi*)

Pius XI, 1931 On the Social and Industrial Order  
(*Quadragesimo Anno*)

Pius XI, 1937 On Atheistic Communism  
(*Divini Redemptoris*)

Pius XII, 1943 On the Mystical Body  
(Mystici Corporis)

Ere were sewers?	4	In <i>Ulysses</i> , Joyce pointed up the antiquity and autochthonous character of Irish culture, as well as its concern for things of beauty in both objects and character by the following: "What was their civilisation? Vast, I allow: but vile. Cloacae: sewers. The Jews in the wilderness and on the mountain top said, 'It is meet to be here. Let us build an altar to Jehovah.' The Roman, like the Englishman who follows in his footsteps, brought to every new shore on which he set his foot (on our shore he never set it) only his cloacal obsession. He gazed about him in his toga and he said: 'It is meet to be here. Let us construct a watercloset.'"
Eregobragh	303	Gaelic for "Ireland forever".
Ehren, boys		
gobrawl!	338	
Erin gone brugk	347	
Eringrowback	389	
arrah go braz	425	
ereperse	117	See: Persse O'Reilly
eric	316	The eric was reparation paid for a crime in pre-Christian Erin. In an ancient manuscript there is described how for the crime against Cormac it was decided to levy an eric as follows: if the guilty people only held their lands and stock on the condition of certain personal services and the payment of a certain rent every third year, which was called <i>saer-rath</i> or free wages, they should now be reduced one half the tribe to base wages, which represented a species of slavery under which they were forced to pay every year what the parties on free wages paid, but every third year.
Eric	30	
Eric	277	
Eeric	359	
Ericus Vericus	373	
erics	456	
ericulous	487	
eric	537	

Conn of the Hundred Battles, accepting the arbitration of the judges upon his crime of unfairly slaying Mogh Nuadat, paid eric for it, consisting of his own ring of gold, his brooch, his own sword and shield, 200 driving steeds and 200 chariots, 200 ships, 200 spears, 200 swords, 200 cows, 200 slaves and his daughter in marriage. This is recorded in the Book of Munster.

Erill Pearcey O	493	See: Persse O'Reilly
Eringrowback	389	See: Eregobragh
erogenously	115	Johannes Scotus Eriugena, greatest of the Scholastics, at Laon, commenting on the uproar among continental theologians which his philosophical opinions had aroused, was attributing in terms of haughty compassion the futility of their arguments to their general ignorance and particularly to their ignorance of Greek. From the first Eriugena excited perplexity abroad. "Who can bear to listen?", cried Prudentius, beside himself, after the Irish philosopher, called to answer Gottschalk, the medieval Calvin, in the Predestination controversy, had by his dialectic annihilated hell and the devil, death and sin, evil and damnation, putting reason on the throne, side by side with revelation. "Who can stand by and listen, whilst thou, an uncivilized man, a layman with no ecclesiastical orders, utterest thy bark against Gregory, Pontiff of Rome and the Apostolic Sec?" As far as can be seen, Eriugena's sole reply was to develop his argument into what is, perhaps, having regard to its age, the greatest metaphysical masterpiece produced since the philosophical doctrines of Aristotle.
etceterogenious	595	
coerogenal	616	

Even after all the years that have gone since Eriugena lived we can still sense

something of the shock which his arguments against the doctrine of Gottschalk gave to the clerical authorities. Eriugena was nothing if not independent, he spoke in an authoritative manner, conscious of his powers of reasoning and his tools of immense learning. Included in his arguments were pagan dialectic—Greek heresy and Byzantine stubborn resistance to Roman dictates, all delivered with Irish arrogance. Eriugena described the course of his argument as passing through four stages of division, definition, demonstration and analysis. His arguments annihilated not only Gottschalk, but those who had asked him to defend them from the errors of Gottschalk. The voice of orthodoxy was raised in wild clamor, for the freedom of his thinking seemed to the Church authorities dangerous and impermissible.

esker	126	The district of Esker was one of the four
isker	213	ancient Royal manors of the county Dublin, the revenues of which were given to
Caherlchome-		the defence of the Pale. The name means a
upon-Eskur	220	ridge of sand hills and was given to this
esker ridge	475	place because a line of low hills begins here which extend to County Galway and this line was fixed as the boundary between North and South Ireland in the second century by Owen More and Conn of the Hundred Battles.
estellos	471	See: a stell
ester	327	Ath-Disert-Nuadhan, the ford of Disert
esster	528	Nuadhan where was the holy well of Nuadha. In the Elizabethan inquisition this place is anglicised Issertowne. The Irish word Disert, which signifies a desert, wilderness or hermit's retreat, has been variously anglicised as Ister, Ester, Easter, Tristle, Desert and Dysart.

etceterogenous	595	See: erogenously
Eu	307	The present name of the monastery of Augun in Normandy, where Laurens O'Toole, archbishop of Leinster, lived the last years of his life and died. It was a frequent custom at these early times for men who had led lives of extreme activity to retire to a monastery of their choosing, where they entered and lived without power the life of a monk, given to study and contemplation.
eugenious	154	The name of four Popes, the first of whom
Eugenius	572	was St. Eugene, Pope from 655 to 657.
Eugenius	573	
ever youthfully yours		
makes alleven add		
the hundred	283	See: Number Wan Wan Wan
ex ungue Leonem	162	See: Leonie
ey	207	In Danish this is the word for island, now found in many Irish names of places such as Dalk-ey and Lamb-ey and Ereann-Ey (now Ireland's Eye).
Eyrlands Eyot	604	See: Ireland's Eye

# F

5688 A.M.

A.M. stands for Anno Mundi and this number of years A. M. represents the years from Adam to the birth of Christ as represented in ancient writers, among them Geoffrey Keating, the doctor of divinity in Ireland who wrote *General History of Ireland*, published in the early 1600's, one of the first histories to employ early Gaelic writings as source material, at one time considered fanciful, but now in large part substantiated.

Fadgest-fudgist	323	See: Fionia is fed up with Fidge Fudge-sons
fain shinner	149	Sinn Fein (pronounced Shin Fain) was a movement started by Arthur Griffith. The words were used by him to explain what he was after—they mean "ourselves alone" and gradually came to be the name of the entire movement which eventually brought about their freedom. The Sinn Fein policy embraced much besides political freedom; it called for industrial revival, increase of commerce and the freedom of Ireland's ports and harbors, a new national coinage and artistic and linguistic endeavors.
to my sinnfinners	36	
sinning society	50	
Tsin tsin tsin tsin!	57	
sinner's tears	184	
Scin annews	277	
Our svalves are		
svalves aroon!	311	
Shinshin. Shinshin.	336	
the sinner the badder	314	
paid full feines for		
their sinns	330	
Shinfine	346	
Sinned	420	
seiners' nets	477	
Sonne feine,		
somme feehn	593	
Fairplay for Finnians	521	See fenian rising
Fairshee	486	See: Shee
falladelfian	73	See: philadelphians
Fangaluvu	594	See: Fingal
fanned of heckle-berries	130	See: Finn Mac Cool

Faun Mac Ghoul	354	See: Finn Mac Cool
faunonfleetfoot	128	In Froissart there is recorded the statement of an English esquire, "No man-at-arms, be he ever so well mounted, can overtake the Irish, so light of foot are they. Sometimes they leap from the ground behind a horseman and embrace him so tightly he can not get away. It chanced as my horse ran away with me into the midst of the enemy, one of the Irish, by a great feat of agility, leaped on the back of my horse and held me tight with both his arms, but did me no harm—for more than two hours he pressed my horse forward. His name was Bryan Costeret and a very handsome man he was."
		One of the requirements for joining the Fian was as follows:
		1. So skillful must he be in wood-running and so agile that in the flight no single braid of his hair is loosed by a hanging branch.
		2. His step must be so light that he breaks no withered branch.
		3. Without pausing in his flight he must pick a thorn from his foot.
the fear of um	13	See. Four Masters
feelmick's park	520	See: phoenix
feels of Raheny	142	From Mt. Prospect Avenue an ancient roadway and fieldpath leads to Raheny, passing by a tunnel under Lord Ardilaun's grounds and crossing the Naniken river by a ford.
Fellagulphia	320	Sec: philadelphians
Fengless	74	See: Finglas
fenian rising	35	Fenianism began in Ireland in the 1850's
fenians	332	under the guidance of James Stephens, who started the society by swearing in his friend on St. Patrick's Day, 1858. Thus
Fairplay for Finnians	521	



fenian	525	became one of the most powerful move-
fenian's	580	ments in Irish history. It took its name
		from the Fenians, or Fianna, the men se-
		lected to protect Ireland, who were com-
		manded by Finn Mac Cool, the hero of
		<i>Finnegans Wake</i> .
		At the same time that the society was
		started in Ireland, a like association was
		begun in America by John O'Mahoney
		and Michael Doheny.
Fenn MacCall	48	See: Finn Mac Cool
Fennyana	55	The Fianna, members of the Fian who
		were chosen out of many applicants in a
		severe series of tests, to act as a standing
		army for Ireland and are credited with the
		fact that she was never invaded by Rome.
		Their great leader was Finn MacCool.
		They moved over the entire country and
		lived out-of-doors until the cold weather.
		The requirements for entry were both
		physical and mental—an applicant must
		have mastered the books of poetry, then
		he must have been able to defend himself
		against overwhelming odds, he must have
		been as fleet as a deer and as quiet and
		he was required to take four vows of
		chivalry:
		1. He shall marry a woman for her ac-
		complishments and character, re-
		ceiving no dowry.
		2. He shall be kind and considerate
		of all women.
		3. He shall not keep to himself any-
		thing he has which a fellow being
		needs.
		4. He shall stand fight to all odds.
		See: Fianna's
feof fife of Iseland	323	Dicuil, an Irish scholar, wrote a book on
kumpavin on iccslant	316	geography which became popular on the
		continent. It describes how Irish naviga-
		tors went to Iceland before 795 A.D. and

some of the physical conditions to be found there. This book proves that Irishmen lived in Iceland, that there were books on the subject in Ireland and that Norsemen learned of the existence of Iceland through these books. Cormac, the colleague of Columcille, is said to have visited Iceland in the sixth century, Adamnan tells us. When the Norsemen landed in Iceland in the year 860 they found there Irish manuscripts, bells and croziers, according to the *Leabhar Gabhala*, the Icelandic Doomsday Book.

fewnrally	277	See: Finn Mac Cool
Fianna's	76	The Fian were a body of men recruited from the finest flower of Irish youth, learned, able in poetry, beautiful in person and necessarily endowed with the ability to pass stringent tests of physical prowess and tests of ability in defending their shores. They served as an army, roving over Ireland, to protect citizens from peril, within or without.
Fennyana	55	
fiannians all	277	
fiannaship	354	
fionghalian	564	Fianna is the word used meaning bodies of Fian, i.e., the plural of the collective noun "Fian", as we today say "armies" as the plural of army. Their leader was Finn MacCool, the Finn of <i>Finnegans Wake</i> .
		Fianna Fail (the Fenians of Fál) is the name for the Irish army as far down in history as the 1600's, in which century it appears in a poem of David Ó Bruadair.
fibule	242	An early form of pin, somewhat resembling a modern safety pin in its fastening, made of gold and worn by the pagan warriors to fasten their copes, as well as by women. Some beautiful specimens are described in ancient Gaelic literature, such as the <i>Cath Finntraga</i> , where their beauty,

if not verified by actual archaeological findings, would be scarce believable.

fidhil	131	A chief poet in Ireland was an Ollamh, pronounced "Ollave", he held the degree of Doctor in Filedecht, that system of education which in ancient Erinn preceded the University system, it included the study of law, of history, of philosophy, as well as of languages, of music, of druidism and of poetry in all its departments and the practice of recitation in prose and verse.
		O'Flaherty, in his <i>Ogygia</i> says "All those who were instructed in every liberal art and those who by their wisdom consulted the real advantage of their country were called "Fileadha", i.e., poets, wherefore Fileadh may be considered the same as "philosopher".
Fiendish park	196	See: phoenix
fin may cumule	525	See: Finn Mac Cool
Find Me Colours	626	See: Finn Mac Cool
find me cool's	581	See: Finn Mac Cool
Fine again, Cuoholson!	332	See: Finn Mac Cool
Finegale	22	See: Fingal
Fineglass	100	See: Finglas
fineglas	550	
Fine's Fault was no Felon	106	See: Finn Mac Cool
Finest Park	461	See: phoenix
Fing	617	See: Finn Mac Cool
Finegale	22	Fine-Gall, or Fingal, in the County of
Fingal	46	Dublin, the territory which was in the
Enclosed find the		possession of the Danes of Dublin in the
Sons of Fingal	72	Age of Christ 1052 and is now a name
fingalls	215	applied to a district of the County of
Fingal	329	Dublin extending about fifteen miles to

Fingale	469	the north of the city. In the year 1052 a predatory excursion was made into Fine-Gall by the son of Mael-na-mbo and he burned the country—skirmishes took place around the fortress, where many fell on both sides, so that the lord of the foreigners, Eachmarcach, son of Ragnall, went over seas and the son of Mael-na-mbo, the ancestor of Dermot Mac Murrough, who was king of Leinster at the period of the Anglo-Norman invasion of Ireland, whose real name was Diarmaid, assumed the kingship.
fingall	480	
fingall's	496	
Fingal	503	
Fangaluvu	594	
Fingal	596	The following genealogical table will show how the Mac Murroughs, Kavanaghs and other septs are descended from him.
		1. Domhnall, the 14th generation from Enna Ceinnscalach
		2. Diarmid
		3. Donnchadh, surnamed Mael-na-mbo
		4. Diarmaid Mac Mael-na-mbo, King of the Danes of Dublin
		5. Murchadh, a quo Mac Murrough
		6. Dunnchadh Mac Murrough
		7. Marchadh of the Irish, ancestor of Mac Davy More
		8. Domhnall Caemhanach, ancestor of Kavanagh family
		and
		Enna, ancestor of family of Kinsellagh
fingallian	138	Sir William Petty in 1672 says, "The language of Ireland is like that of the north of Scotland, in many things like the Welsh and Manques, but in Ireland the Fingallians (dwellers along the coast some miles north of Dublin) speak neither English, Irish, nor Welsh"
Last of the		
Fingallians	106	
Finglas	75	A small village near Dublin in the Barony of Castleknock, about 2½ miles north of

the city, it is sometimes written Fionnghlaise, meaning "the bright stream". The festival of St. Cainneach is celebrated there May 15th, Irish calendar. It is situated in a hollow formed by the banks of the Tolka River. The name Finglas is derived from the rivulet which flows through the village and joins the Tolka at Finglas bridge.

One of the best-known antiquities in Finglas is an ancient Celtic cross which stood to the north of the village at a place called Watery Lane. When Cromwell's army were passing through Finglas in 1649 on their way to besiege Drogheda, they threw down this cross and broke it, and the villagers, anxious to preserve it from further inquiry, buried it in the churchyard, where in time it was forgotten. Under the minister of the church in the year 1816 a search was made, the cross was located and repaired by iron cramps and again erected in the churchyard, near its original spot.

In 1171 Dublin, held by the Anglo-Normans under Strongbow and Miles de Cogan, was besieged by a great army under King Roderick O'Connor, while simultaneously a Danish fleet took up its position at the mouth of the Liffey, cutting off communication by sea. For two months the army remained inactive in camp, maintaining a blockade which reduced the garrison to great distress, but without making any attempt at an assault on the city. Despairing of succour, Strongbow sent out the Archbishop to make terms with King Roderick, offering to submit if he were allowed to retain the kingdom of Leinster. To this proposition Roderick returned answer that Strongbow might keep Dublin, Wexford, and Waterford, but

no portion of Leinster outside these three cities and that if these terms were not accepted, Dublin would be attacked next day. This reply so much exasperated the Anglo-Normans that rather than accept the proffered conditions, they determined to make a desperate effort to cut their way through the weakest part of the encircling forces, which they judged to be that between Castleknock and Finglas. Meanwhile, King Roderick, relying on the strength of his army, had become careless, relaxing discipline and neglecting matters generally to such an extent as in every way to favor the execution of Strongbow's project.

In pursuance of this resolve, a picked body of about 600 Anglo-Normans in complete armour, with some Irish allies, suddenly and silently sallied forth in three divisions towards Finglas, where they found Roderick's forces so unprepared that at the first attack they broke up in disorder and fled without making any effective resistance, leaving a great quantity of booty on the field, all of which fell into the hands of the attacking party. The king, who was taking a bath at the time, only escaped capture by flying precipitately from the battlefield in semi-naked condition.

This cleverly planned sortie raised the siege of Dublin and provided the garrison with sufficient stores to render abortive any further attempt at blockade by land or sea.

Fingool		
MacKishgmard	371	See: Finegale
Finn, again!	628	See: Finn Mac Cool
Finn his park	564	See: phoenix

Finn Mac Cool	139
Bygmester Finnegan	4
Mister Finn . . .	
Mister Finnagain	5
Macool	6
Mr. Finnimore	24
Finn no more!	28
King Saint Finnerty	41
Fenn MacCall	48
a fin fell	53
Finny	65
(some Finn, some	
Finn avant!)	74
Finn again's	93
fiunn	95
Hvidfinns	99
Fiounnisgehaven	100
The Fin had a flux	103
Lapps for Finns	105
Fine's Fault was	
no Felon	106
Fionn Earwicker	108
Fjorgn Camhelsson	124
fanned of	
heckleberries	130
Hugglebelly's	
Funniral	137
With my whiteness	
I thee woo	148
Finnados!	178
Finn	203
Is that the great	
Finnleader	214
Mr. T. M. Finnegan	221
Her beauman's gone	
of a cool	226
With Dinny	
Finneen	232
with eyes	
whiteopen	234

Sometimes written Mac Cumhaill. The celebrated Finn Mac Cumhaill, poet and warrior, was contemporary with Cormac. He was educated for the poetic profession and studied under Cethern, the son of Fintan, but having taken more freedom with one of the daughters of Monarch Conn at Tara than her father approved of, the young bard was obliged to fly the court and abandon his gentle profession for the more rough and dangerous one of arms. Finn lived to the year 283, when he was killed by Aichleach at Ath Brea on the Boyne. Finn was succeeded by his sons, Oisín and Fergus, and their cousin Caité, all of whose writings are found in the *Dinn Seanchas*.

He was the last commander of the select militia, set up to protect Ireland from invaders, called Fenians, or associatedly, the Fian.

Dr. O'Curry states it as his belief that "it is quite a mistake to suppose Finn Mac Cumhaill to have been imaginary or mythological. Much that is narrated of his exploits is apocryphal, but Finn himself is an undoubtedly historical personage and that he lived at about the time his appearance is recorded in the *Annals* is as certain as that Julius Caesar lived. His pedigree is fully recorded on the unquestionable authority of the *Book of Leinster*, in which he is set down as the son of Cumhall, who was the son of Trenmor, son of Snaelt, son of Eltan, son of Baiscni, son of Nuada Necht, who was of the Heremonian race and monarch of Erin about A.M. 5090, according to the Four Masters, that is, 1110 B.C."

Of all the green	
heroes . . . the	
whitemost, the	
goldenest!	234
the finehued, the	
fairhailed, the	
farahead	234
finnishfurst	238
Flinn the Flinter	240
Hetman	
MacCumhal	243
Finnyland	245
Finn	246
Finnfinn, the	
Faineant	254
Finntown's	265
fewnrally	277
Finnfinnotus	285
a coolsome cup	318
finnisch	325
Finn's Hotel Fiord	330
finnd	332
fiounaregal	332
Fine again,	
Cuoholson!	332
Finndlader's	334
Finnland	340
Faun Mac Ghoul	354
he . . . is a finn	362
fionnling	367
Fingool	
MacKishgmard	371
Finnish Make Goal!	374
Fummuccumul	375
The Fenn, the Fenn,	
the kinn of all Fenns!	376
The finnecies of	
poetry wed music	377
Foehnagain	394
Fionnachan	398
phausdheen phewn	412
Finn's Hot	420



Be cool.	465	
Be finish.	465	
Finnsen Faynean	481	
finshark	500	
in finnish	518	
fin may cumule	525	
those fin-weeds	527	
Fuddling fun for		
Fullacan's sake	531	
by the holy child		
of Coole	531	
Finnegan	531	
Search ye the Finn!	532	
Finn	564	
Old Finncoole	569	
Big Maester		
Finnykin	576	
Macfinnan's cool	578	
finnoc	578	
Finnegan	580	
find me cool's	581	
Finner!	589	
Foyne Mac-Hooligan	593	
funn make called	617	
Foon Mac Crawl	617	
Fing	617	
Fing him aging!	617	
Find Me Colours	626	
Finn, again!	628	
Finnish pork	39	See: phoenix
finnishfurst	238	See: Finn Mac Cool
finnoc	578	See: Finn Mac Cool
Fintan	359	Finntan, St., of Cluain-Eidhneach, son of
Fintona	617	Telchan, died 634.

In the Book of Leccain, a poem by Finntan is quoted as an authority on the subject of the colonies of Parthalon and Nemhed and of the Firbolgs.

Tighernach records in his Annals that the first king at Emain Macha was Cim-

- baoth, son of Fintan, who began his reign  
300 B.C.
- Fintan Lalors 25 James Fintan Lalor, who preached in the *Nation* and the *Irish Felon* a general strike against rent. He was bold and fearless and clear-sighted and in 1849 organized in Munster an insurrection. He died the following year.
- fionghalian 564 See: Fianna's
- Fionia is fed up with 257 Thomas Moore, author of *Irish Melodies*,  
Fidge Fudgesons 323 in his *Fudge Family in Paris*, Letter VI,  
Fadgest-Fudgist has the following:  
*"I blush to see this letter's length,  
 But 'twas my wish to prove to thee  
 How full of hope and wealth and strength  
 Are all our precious family,  
 And should affairs go on as pleasant  
 as thank the Fates they do at present,  
 Should we but still enjoy the sway  
 Of S-dm-h and C-gh,  
 I hope, ere long, to see the day  
 When England's wisest statesmen, judges,  
 Lawyers, peers, will all be—Fudges!"*
- Fionnachan 398 See: Finn Mac Cool
- fiounaregal 332 See: Finn Mac Cool
- firbalk 54 See: Firbolgs
- Firebugs 15 Firbolgs, one of the early tribes to hold  
firbalk 54 and rule Ireland in pagan times. According  
Firbolgs 381 to the Annals, the Firbolgs arrived in Ire-  
land about the year of the world 3266.  
Very soon after landing, the chiefs, though  
wide apart the spots upon which in differ-  
ent parties they first touched the shore,  
contrived to discover the fate of each  
other, and having looked out for a central  
and suitable place to reunite their forces,  
they happened to fix on the green hill now  
called Tara, but which they named Druim

Cain, or the Beautiful Eminence. Here they planted their seat of government; they divided the island into five parts, between the five brothers and distributed their people among them. The Fírbolgs continued to hold and rule the country until their discovery and defeat by the Tuatha De Danaan.

- fires on every bald  
hill in holy Ireland  
that night 501 See: Baalfire's night
- first of the fenians 131 Finn Mac Cool was the leader of the Fenians in the time of Cormac Mac Art, and lived in the third century. These soldiers were recruited at the great fairs and had to pass severe entrance tests—their purpose was to uphold justice and to guard the coasts of Ireland from foreign invasion.
- fiunn 95 See Finn Mac Cool
- Fish hands  
MacSorley! 408 "Sonny Boy" McSorley
- Flood 202 Mr. Henry Flood, member of the Irish  
flooded 580 Parliament, leader of the Opposition party at the time the freedom of Ireland was won and lost, 1782-1800. One of the highest principled of men, whose memory is held in reverence by Ireland today.
- Foehn again 394 See: Finn Mac Cool
- Foght 90 See: Shanvocht
- Fomor's 236 The Formorians were one of the early tribes of ancient Erin. In the Annals of the Four Masters, year 3304, of the world, they tell how the chief of the Tuatha De Danaan was a Formorian by his father.  
The expression, "The Fomor's in his Fin" obviously meaning that the hero of

		Erinn came of ancestors who were descended from the Formorians.
Foon Mac Crawl	617	See. Finn Mac Cool
fordofhurdlestown	203	The name of Dublin in Gaelic, translated into English, which name it had in the beginning and has now, ie, Baile Atha Cliath.
Hurdlesford	14	
fould the fourd;		
they found the		
hurtled stones	224	
Hurdlebury Fenn	297	
furt on the turn		
of the hurdies	316	
They are at the		
turn of the fourth		
of the hurdles	342	
Hurtreford	353	
Fords in a huddle	447	
Huddlestown	481	
Hurtleforth	570	
ford . . . hurdley	570	
foremasters in the		See: Four Masters
rolls	385	
Formoreans	15	The Formorians were an important tribe in pagan Erinn, whose battles and kings are described in the Annals of Four Masters.
forth of his pierced		A reference to Padraic Pearse, who died for Ireland and her existence as a free nation.
part came the woman		
of his dreams	130	
fortysixths	149	The Irish Famine lasted from 1845 through 1848. Between the years 1846 and 1850, about one million Irish citizens had to flee the land and a half million persons died from the famine, or from illness caused by the famine.
Foughty Unn	283	The Rising of 1641—engineered by Rory O'Moore and aided by Phelim O'Neill, Magennis, O'Hanlon, O'Hagan, Mac-

Mahon, McGuire, O'Quinn, O'Farrell, O'Reilly, they practically reconquered all of Ulster from the British in one night.

This Irish Rebellion went on for ten years and the four divisions all joined in, but had the original plans carried and not been betrayed by Connelly, all Ireland would then have become free. This Rebellion had terrible reprisals and led to the enslavement of the Irish people.

foul a delfian	378	See. philadelphians
fould the fourd, they found the hurtled stones	224	See. fordofhurdlestown
four courtships	147	In the Easter Rising in which Padraic Pearse, his brother, Plunkett Daly, Mallon, Mac Donagh, Tom Clark and John Mac Bride were executed by the English in the fight which took place at the strongholds held by the Republican Provisional Government, the Four Courts was one of the last places to be surrounded and taken. Soon after Pearse sent in his surrender. Mr. Constantine Curran, the only friend Joyce had in Ireland throughout his lifetime, had been appointed to the Four Courts.
four dear old heladies	386	See. Four Masters
four gentlemen	224	See. Four Masters
Four ghools to nail	377	See. Four Masters
four justicers	92	See: Four Masters
the fear of um	13	The Four Masters refers to <i>Annals of the Kingdom of Ireland by the Four Masters</i> , translated by John O'Donovan, Dublin, Hodges & Smith, Grafton Street, 1851. O'Clery settled down about 1630 near the ruined monastery of Donegal and there determined to write the Annals of
four owlers masters	21	
Hear the four of them!	57	
the four of Masterers	91	
the four justicers	92	

the four with them	94
the fourbottle men,	
the analists	95
the four of them	96
the four masters	184
Four Massores	256
(the four gentlemen)	224
Mask one. Mask	
two. Mask three.	
Mask four.	367
for eolders	372
to fore of them	377
Four ghools to nail!	377
four maaster waves	
of Erin	384
here now we are	
the four of us	384
when they were all	
four collegians on	
the nod	385
before the four of	
them	385
foremasters in the	
rolls	385
all four, listening	
and spraining their	
ears for the	
millennium	386
four dear old	
heladies	386
before the four of us	389
the four middleaged	
widowers	390
and the four	
maasters	391
four old oldsters	393
poor old quakers	395
our four	397
tetrahedrally then,	
the masters	477
quartermasters	477

Ireland from the earliest times to the death of Hugh O'Neill. Single-handed he could not reduce to order this mass of matter and was obliged to obtain the assistance of three others, his brothers Peregrine and Conary, and his cousin, Fearfesa O'Mulconry. Like Father O'Clery they were skilful in Irish history and genealogies and wrote Gaelic with ease. Farrell O'Gara, member of Parliament for Sligo, supplied them with food and attendance and to him they dedicated the work when it was finished in 1636. O'Clery died in Louvain in 1643; his Annals remained in ms until the 19th century, when it was edited, translated and annotated by O'Donovan with an ability and completeness worthy of the original.

### *The Four Masters*

by

Thomas D'Arcy McGee

*"Not of fame and not of fortune do these  
eager penmen dream;*

*Darkness shrouds the hills of Banba, sor-  
row sits by every stream,*

*One by one the lights that lead her, hour  
by hour, are quenched in gloom,*

*But the patient, sad, Four Masters toil on  
in their lonely room—*

*Duty still defying doom.*

the four maaster waves of Erin four waves	384 424	In early pagan Irish literature frequent reference is made to the Four Waves that controlled the destiny of hero and fairy alike when on the ocean.
four with them	94	See: Four Masters
fourbottle men, the analists	95	See: Four Masters
Foyn Mac-Hooligan	593	See: Finn Mac Cool
foyneboyne in boinyn water	41 137	Boyne River, where the battle took place in which James II's hopes of regaining the English throne were shattered on July 1, 1690.
frai is frau and swee is too, swee is two when swoo is free, ana mala woe is we!	94	<i>"One's none, twa's some, three's a many, four's a little hundred."</i> Old Gaelic nursery rhyme
frailyshees	29	See shee
fronds of Ulma Ulma sware unto Petra· On my veiny life!	100 264	frond is a leaf-like expansion in which functions of stem and leaf are not fully differentiated—Ulma is of the elm family.
Fuddling fun for Fullacan's sake	531	See: Finn Mac Cool
Fummuccumul	375	See: Finn Mac Cool
Funglus	198	See: Finglas
funn make called	617	See: Finn Mac Cool
furchte fruchte	94	"First Fruits" which Swift lobbied for in England for several years, but did not succeed to obtain.
furt on the turn of the hurdies	316	Dublin as it was when the Danes occupied it as their port for trading and pirating.

Futhorc

18 One of the kinds of writing in Ogham inscriptions cut into stone—Ireland's earliest alphabetic writing.

## G

Gaeltact

87 Gaedhaltacht—the Irish state during her history up to the time of the English occupation under Henry II. It includes ecclesiastical, family, legal and other worlds and means the total of what was then Ireland.

gaiety

180 The Gaiety Theatre owned by Michael Gunn, to which came annually the Opera Companies which played to Dublin all their favorite operas: Lucia di Lammermoor, Fidelio, The Bohemian Girl, Esmeralda, etc.

gallowglasses

31 The name of the foot soldiers who accompanied a great chieftain.

galways

458 Galway County is a part of Connaught. The western half of it is Connemara, the most beautiful and most Irish part of Ireland, on the eastern side of which lies Joyce's Country, bounded by Lough Mask and Lough Corrib.

The OKellys, O'Maddens and De Burghs (Burkes) lived in the land to the east of Lough Corrib.

Joyce's wife, Nora Barnacle, was from Galway and it was the residence of her mother and uncle, Michael Healy, a staunch and true friend to Joyce throughout his lifetime.

Garnd ond mand  
cladstone

146 "Grand Old Man" was William Ewart  
31 Gladstone, who more than any other



gronde old mand	332	Prime Minister of England tried to help
grand ohold spider!	352	Ireland but was unable to swing her Conservative forces in the direction he wished. It was they who destroyed Parnell by their tactics in forcing the divorce of Captain O'Shea and thus attacking his morality. A detailed and very interesting account of Gladstone's position is given in John Horgan's <i>Parnell to Pearse</i> .
geesing	527	Sec: wildgoup's chase
Ghinees	16	See. Guinnesses
ghostwhite horse	214	See: white harse
giant's holes in Grafton's causeway	198	Giant's Causeway lies on the extreme northern coast of Antrim and is one of the natural wonders of the world. The remarkable basaltic formations were brought about by a series of violent subterranean disturbances of volcanic origin. A great quantity of molten basalt was ejected to the surface which, when beginning to cool, formed a number of nuclei, equidistant from each other, which gradually absorbed the intervening mass into as many equal spheres, the pressure of the spheres one upon the other causing them later to assume a prismatic shape. In the Grand Causeway are to be found several beautifully regular formations including the Fan, the Mitre, the Keystone (only three-sided column in the causeway) and the rare seven, eight and nine-sided columns.
Gibbering Bayamouth of Dublin	71	See: Dublin
Gill	244	Giolla Iosa Mòr Mac Firis, one of the chief historians of Tír Fiachra, or North-west Connacht, died in the year 1279. He was succeeded by a line of historians and chroniclers.

girlic teangue	260	See: Tea
glasstone	77	William Ewart Gladstone, Prime Minister of England, who brought in the Gladstone Land Act of 1881 and other Acts friendly to Ireland, but not strong enough to accomplish much, Parnell attacked Gladstone in Parliament and was suspended, Parnell immediately crossing to Ireland to institute action the English government regretted. In a speech at Wexford, Parnell spoke out clearly, I trust as the result of this great movement we shall see that just as Gladstone by the Act of 1881 has eaten all his own words, has departed from all his formerly declared principles, now we shall see that the brave words of the English Prime Minister will be scattered like chaff before the united and advancing determination of the Irish people to regain for themselves their lost land and their legislative independence.
cladstone	31	
Glasstone	41	
glatt stones	72	
Gladstone	334	
Glendalough-le-vert	605	The foundation of Glendalough of the Seven Churches is ascribed to St. Kevin ( <i>Coemhghen</i> , the fair-born), a scion of the royal house of Leinster, who built a church on the south bank of the upper lake some time in the sixth century. Later he removed to the opening of the valley and died there at an advanced age in 618. The monastery that his disciples built, flourished until the eleventh century, when it was ravaged by the Danes. In succeeding centuries it saw little peace and by the sixteenth century the destruction was complete.
glow I behold within a hedge	215	Towards the close of the eighteenth century, the Later Penal Laws were passed which deprived Catholics of the right to exercise their religion, or to receive a Catholic education, or to teach their chil-

dren, or to send them abroad for an education or to hire a Catholic teacher in the home. The school master was hunted with bloodhounds. "Popish schoolmasters are proscribed by these acts." Edmund Burke in *Laws Against Popery in Ireland*.

Throughout these dark days the schoolmaster was hidden by the Catholic population in their homes and when it became warm enough to be out-of-doors, he took his pupils of a certain village and took them to the mountains where in some glen or crevice, he taught them, always on the lookout to escape British soldiers. Under the great hedges of the estates the teacher would lie down and teach; hence came their name, "hedge schoolmasters."

- |                       |     |   |
|-----------------------|-----|---|
| goatranned saxopeeler | 441 | See: black and tan  |
| God-helic             | 91  | <i>Goedelic</i> , the Gaelic language as it applies to Irish, Scotch and Manx usage in contradistinction to <i>Brythonic</i> , the Gaelic speech of the Welsh, Cornish and Bretons.                     |
| Gog's curse to thim   | 73  | See: Agog and magog   |
| golden lifey          | 203 | See: Liffey   |
| Gosterstown           | 390 | Goatstown, a village near Dundrum, famous for the special excellence of its breed of goats to which visitors came from all over Ireland to drink the milk of the mountain goats, "a sanative beverage". |

In 1826 Brewer wrote in "Beauties of Ireland", "The village is the fashionable resort of invalids for the purpose of drinking goats' whey. At early hours of the morning numerous jaunting cars convey from the city large parties of visitors to partake of that sanative beverage amidst the reviving scenery over which the animals have browsed. In this rural hamlet are many romantic cottages whose white fronts and low proportions would appear

- to harmonise with the wishes of those who frequent the place, by holding forth the soothing invitations of retirement and peace."
- Gonne 398 Maud Gonne married Major John Mac-  
 Gunne 44 Bride, who led the Irish Brigade in  
 Kruger's army against the British troops  
 during the Boer War. She was a beautiful  
 woman, famous during Joyce's lifetime,  
 who came from Ireland to Paris while  
 Joyce was a young man in Paris and in-  
 vited him to her salon, but Joyce did not  
 go, although lonesome and starving, be-  
 cause he felt that his clothes were not  
 decent enough to appear in so fashionable  
 company, as Gorman relates in his biog-  
 raphy. While this kind of suffering seems  
 negligible in itself, within a proud man it  
 makes a deep and lasting memory and  
 must be added to the weight of all the  
 other woes Joyce endured in order to  
 maintain himself in his integrity.
- Gorotsky Gollovor's 294 See gullible's travels  
 Troubles
- Gough 211 Brigadier-General Sir Hubert Gough, an  
 Irishman in the British army, who turned  
 in his commission rather than fire on  
 Ulstermen and force them to be a part  
 of the "Home Rule" agreed on between  
 Ireland and England. Ulster was thus  
 "saved" from joining and still is a sore in  
 the side of Ireland, acting in many ways  
 to deter the development of the Irish  
 Republic.  
 For a clear account of Gough's actions,  
 see the complete story in *Mutiny at the  
 Curragh* by A. P. Ryan.
- grain oils of Aerin 338 Green hills of Erin from whose corn and  
 produce English merchants grow rich.
- grand ohold spider 352 Sec: Garnd ond mand

grandsire Orther	510	See: ironed dux
Grangegorman	236	A village near Dublin, part of which was incorporated in Phoenix Park when it was decided to make it the official residence of the English Viceregent. It is also the name of a prison in Dublin, situated on Grangegorman Road, which runs roughly parallel to Constitution Hill.
Graunya's spread's abroad	58	See: puir old wobban
grattaned Grattan	580 202	Sir Henry Grattan, the most influential member of the Irish Parliament at the time when the Volunteers forced through the freedom of Ireland and made it a separate nation—had he held the reigns correctly one feels that Ireland would have been completely free and remained so up to this day. See Jonah Barrington: <i>Rise and Fall of the Irish Nation</i> . Grattan has been called the greatest pioneer of Irish liberty—he was a true Dubliner, having been born on Fishamble Street, in which the theatre stood where Handel's <i>Messiah</i> was first performed in the year 1741.
great Finnleader	214	See: Finn Mac Cool
Great Fire at South City Markets	306	Not far from Stephen's Green in Dublin, this historical fire took place.
Greanteavvents	603	See: Tea
greek uniates	43	Christians of the East who have been converted from the Orthodox Eastern church and other heresies are called Uniates. The Code of Canon Law designates them as Orientales.
green free state	406	The Irish Free State which came into existence a few years before Joyce's death.

grogory	154	There have been sixteen Popes by the name of Gregory. St. Gregory, called the Great, was Head of the Episcopal See from 590 to 604. From Gregory the Great comes the Gregorian chant, which is the liturgical music of the church.
gregary	156	
Griffith's	41	Arthur Griffiths, founder of Sinn Fein movement. He was another true Dubliner, born there in 1872 on Dominick Street, he was the first president of Dail in the Irish Free State, towards whose coming into being he contributed so much.
gronde old mand	332	See: Garnd ond mand
groot big bailey bill	317	See: Bull Bailey
Grumbledum's	273	See: Dublin
B. L. Guineys, esqueer	420	Sec: Guinesses
Guinnesses	99	Sir Arthur Guinness (later Lord Ardilaun) whose seat as a member of Parliament for the City of Dublin, Joyce's father electioneered against successfully, as well as that of the other Conservative member, Mr. Stirling, and ran in their places Maurice Brooks and Dr. Lyons, whose election was brought about. His father took pride in this achievement. Joyce's father proposed to him a place in the Guinness brewery, but Joyce refused such a post and when he graduated from University College at his father's suggestion and at the suggestion of his own spirit, he left Ireland.
guenesis	6	
guinness	9	
Ghinees	16	
Guinn	44	
Guinness's	190	
the grumbling coundedtouts, Starlin and Ser		
Artur Ghinis	272	
Guinness's?	299	
Guinness'	307	
Guinesses	309	
guineases	361	
Guiness's	382	
Guinness	408	
Mooseyeare		
Goonness's	414	
B. L. Guineys, esqueer	420	
dieoguinnsis	421	
guineeser	565	

gullible's travels	173	<i>Travels into several Remote Nations of the World, in Four Parts, by Lemuel Gulliver, 1726—the famous satire by the Irish</i>
Gorotsky		
Gollovar's		
Troubles	294	Jonathan Swift.
Gunne	44	See: Gonne

## H

### HCE references:

Howth Castle and Environs	3
hod, cement and edifices	4
Haroun Childeric	
Eggeberth	4
Hic cubat edilis	7
Hush! Caution!	
Echoland!	13
How charmingly exquisite!	13
Hither, craching	
eastuards	17
hence, cool at ebb	17
hatch, a celt,	
an earshare	18
earthcrust at all	
of hours	18
homerigh, castle	
and earthenhouse	21
Humme the	
Cheapner, Esc.	29
hubbub caused in	
Edenborough	29
Hag Chivychas Eve	30
enos chalked	
halltraps	30

earthside hoist	
with care	31
H. C. E.	32
Here Comes	
Everybody	32
H. C. Earwicker	33
classic Encourage	
Hackney	39
He'll Cheat	
E'erawan	46
haardly creditable	
edventyres	51
of the Haberdasher,	
the two Curchies	
and the three	
Enkelchums	51
Eagle Cock Hostel	53
the hen and crusader	
everintermutuo-	
mergent	55
haughty, cacuminal,	
erubescant	55
human, erring and	
condonable	58
corn and hay	
emptors	59
Humpheres Cheops	
Exarchas	62
Hyde and Cheek,	
Edenberry	66
House, son of Clod	
. . . to be Executed	70
hikely excellent	
crude	70
Hatches Cocks'	
Eggs	71
at Howth, or at	
Coolock or even at	
Enniskerry	73
Et Cur Heli!	73
haught crested	
elmer	74



Ham's cribracking	
yeggs	76
erst curst Hun	76
(hypnos chilia eonion!)	78
highly commend- able exercise	85
high chief	
evervirens	88
Helmingham Erch- enwyne Crumwall	88
H <sub>2</sub> C E <sub>2</sub>	95
hagious curious	
encestor	96
Ear canny hare	97
Howforhim chir- rupeth evercach- bird!	98
had claimed	
endright	98
En caccos	
harauspices!	100
Homo Capite	
Erectus	101
hiding the crumb- ends of his	
enormousness	102
Handiman the	
Chomp, Esquoro	102
He Can Explain	105
Howke Cotchme	
Eye	106
Huffy Chops Eads	106
Excellent	
Halfcentre	106
eternal chimera- hunter	107
hardily curiosing	
entomophilust	107
Elberfeld's Calcu- lating Horses	108

Hear! Calls!	
Everywhair!	108
Cheepalizzy's Hane	
Exposition	111
Hecitency Hec	119
heinousness of	
choice to	
everyknight	126
cap onto the esker	
of his hooth	126
heptagon crystal	
emprisoms	127
escapemaster-in-	
chief from all sorts	
of houding-places	127
has an eatupus	
complex	128
hidai, in carucates	
he is enumerated	128
hold as an earl,	
he counts	128
hock is leading,	
cocoa comes next,	
emcry tries for	
the flag	128
hatched at Cell-	
bridge but ejocu-	
lated abroad	129
homoheatherus	
checkinlossegg	129
Cattermole Hill,	
ex-mountain	129
half emilhan via	
bogus census	129
Hwang Chang	
evelytime	130
hoveth chieftains	
evrywehr	131
hereditaris columna	
erecta	131
hagion chiton	
eraphon	131

a hannibal in	
exhaustive conflict	132
hallucination,	
cauchman,	
ectoplasm	133
hard cash earned	134
hinted at in the	
eschatological	
chapters	134
Hewitt Costello,	
Equerry	135
Haycock, Emmet	136
caller herring	
everydaily	136
changed endocrine	
history	136
Hennery Canterel-	
Cockran, eggotisters	137
heard in camera	
and excruciated	137
heavengendered,	
chaosfoedted,	
earthborn	137
honorary captain of	
the extemporised	137
excrescence to	
civilised humanity	138
H. C. Endersen	138
hears cricket on	
the earth	138
H. E. Chimneys'	
Company	141
haunting crevices	
for a deadbear	
escupement	151
Heliogobblcus and	
Commodus and	
Enobarbarus	157
East Conna Hillock	160
history, climate	
and entertainment	173

Colours, Eggs in the	
Bush, Habber-	
dasherisher	176
Henressy Crump	
Expolled	176
huge chest-house	
of his elders	179
condemned fool, . . .	
egoarch, hiresiarch	188
excruciated, in	
honour bound to	
the cross	192
ere the compline	
hour	194
Huges Caput	
Earlyfouler	197
H. C. E.	198
Her Chuff Exsquire!	205
Evro-peahahn	
cheic house	205
Etrurian Catholic	
Heathen	215
Hircus Civis	
Eblanensis!	215
childream's hours,	
expercatered	219
heather cliff	
emurgency	241
Howarden's Castle,	
Englandwales	242
Hulker's cieclest	
elbownunsense	245
Housefather calls	
enthreateningly	246
Hocus Crocus	
Esquilocus	254
Herod with the	
Cornwell's eczema	260
enthewsyass cuck-	
ling a hoyden	260
of him, a chump	
of the evums	261

entiringly as he	
continues highly-	
fictional	261
his chthonic exterior	261
Easy, calm your	
haste!	262
Hoo cavedin	
earthwight	262
erst crafty	
hakemouth	263
Hispano-Cathayan-	
Euxine	263
Castillian-Emeratic-	
Hebridian	263
Espanol-Cymric-	
Helleniky	263
Haud certo ergo	263
Honour commer-	
cio's energy	264
ech	264
Harbourer-cum-	
Enheritance	264
Even Canaan the	
Hateful	264
Eat early earth-	
apples. Coax Cobra	
to chatters. Hail,	
Heva, we hear!	271
It's haunted. The	
chamber. Of	
errings.	272
helm coverchaf	
emblem	274
entre chats and	
hobnobs	274
Erin's hircohaired	
culotcer	275
hce che ech	284
his craft ebbing	290
O hce! O hce!	291
Eche	302
hof cullchaw end	303

economy, chem-	
istry, humanity	306
harbour craft	
emittences	309
harmonic condenser	
enginium	310
hummer, enville	
and cstorrap	310
Howe cools	
Eavybrolly!	315
Eh, chrystal holder?	319
elegant central	
highway	321
Hircups Emptybolly	321
hailed him cheer-	
ingly, their encient	324
Heave, coves,	
emptybloddy!	324
hero chief	
explunderer	326
Heri the Concorant	
Erho	328
Horuse to crihumph	
over his enemy	328
else thy cavern hair!	332
Hermyn C.	
Entwhistle	342
Emancipator, the	
Creman hunter	342
His Cumbulent	
Embulence	352
Hercushiccups'	
care to educe	355
hoody crow was ere	360
heaviest corpus	
exemption	362
hitch a cock eye	363
hoax chestnote	
from exexive	363
hearth and chemney	
easy	364

Here endeth	
chinchinatibus	367
hugon come	
errindwards	371
chalkem up,	
hemptyempty!	372
Horkus chiefest	
ebblynuncies!	373
Hence counsels	
Ecclesiast	374
Hung Chung	
Egglyfella	374
Hired in cameras,	
extra!	375
hives the court to	
exchequer	375
Hecech	377
Head of a helo,	
chesth of champ-	
gnon, eye of a gull!	377
Hang coersion	
everyhow!	378
hulm culms	
evurdyburdy	378
hospitable corn and	
eggfactor	380
hangars, chimbneys	
and equilines	380
Earl Hoovedsoon's	
choosing	394
hear, Caller Errin!	394
highly continental	
evenements	398
heroest champion	
of Eren	398
Eusebian Concord-	
ant Homilies	409
Here Commerces	
Enville	420
House Condemned	
by Ediles	421

Helpless Corpses	
Enactment	423
earth clouds and in	
heaven	425
His Esaus and Cos	433
crass, hairy and	
ever-grim life	455
home cured	
emigrant	463
Echo	468
Ecce Hagios	
Chrisman!	480
Hunkalus Childared	
Easterheld	480
Hillcloud	
encompass us!	480
Hail him heathen,	
heal him holystone!	
Courser, Recourser,	
Changechild	
Eld as endall, earth	481
humeplace of	
Chivitats Ei	481
Hell's Confucium	
and the Elements'	485
Hullo Eve	
Cenograph	488
hecklar	494
Heavencry at	
earthcall	494
Hosty's and Co,	
Exports	497
erica's clustered on	
his hayir	498
healed cured and	
embalsemate	498
entire horizon cloth	502
hice	502
ever hawked	
crannock	507
How culious an	
epiphany!	508



Hodie casus	
esobhrakonton?	508
Edwin Hamilton's	
Christmas	513
Heavystost's envil	
catacalamitumbling	514
Hostages and Co,	
Enginecrs	518
cling hellish like	
engels	519
hosty in his comfy	
estably	523
Hotchkiss,	
Culthur's Everready	523
homelies of creed	
crux ethics	525
Human Conger Eel	525
Ho, croak, cvildoer!	532
Eternest cittas, heil!	532
Hicmlancollin	533
Calm has entered.	534
Eristocras till	
Hanging Tower!	534
handshakey con-	
grandyoulikethems,	
ecclesency	535
Haveth Childers	
Everywhere	535
elephant's house is	
his castle	537
Hodder's and	
Cocker's crithmatic	537
haunted, condemned	
and execrated	544
Hery Crass	
Evohodie	546
Chau, Camerade!:	
evangel of good	
tidings, omnient as	
the Healer's word	551
Hemself and Co,	
Esquara	557

Eh? Ha! Check	559
cheeks	564
equally handsome	
chief	564
horse elder yet	
cherchant	568
How chimant in	
effect!	569
Call halton	
eatwords!	569
ever have crash	569
Horsehem coughs	
enough	571
Honuphrius is a	
concupiscent	
exservicemajor	572
a commercial,	
emulous of	
Honuphrius	572
heathen church	
emergency	574
heckhisway	577
Hecklar's champion	
ethnicist	578
avec cettetis	578
Herenow chuck	
english	579
Hot and cold and	
electrickery	579
hydrocomic	
establishment	580
huskiest coaxing	
experimenter	582
Humpfrey,	
champion emir	582
Echo	584
Esch	588
hugest commercial	
emporialist	589
honoured christmas-	
tyde easteredman	590

hand from the	
cloud emerges	593
holding a chart	
expanded	593
Edar's chuckal	
humuristic	594
horned cairns erge	594
Heliotropolis, the	
castellated, the	
enchancing	594
Henge Ceolleges,	
Exmooth	594-5
hoseshoes, cherio-	
tiers and	
etceterogenous	595
He canease.	595
hailed chimers'	
ersekind	596
holiday crowd	
encounter	596
hygiennic contriv-	
ance socalled from	
the editor	596
hulow chyst	
excavement	596
heat, contest and	
enmity	597
Cumulonubulocirr-	
honimbant heaven	
electing	599
ex-Colonel House's	600
Homos Circas	
Elochlannensis!	600
public hatches endnot	604
Higgins, Cairns	
and Egen	604
Hagiographice	
canat Ecclesia	604
Hump cumps	
Ebblybally	612
Health, chalce,	
endnessnessessity	613

Have we cherished expectations?	614	
Eblania's conglom- erate horde	614	
heroticisms catastrophes and eccentricities	614	
hartiest that Coolock ever	616	
ever complete hairy of chest, hamps and eyebags	616	
heacups	616	
earnestly conceived hopes	617	
erect, confident and heroic	619	
Hoteform, chain and epolettes	623	
ech?	623	
hardest crux ever	623	
haftara	343	See: Tara
Hairyman	14	Heremon, the second son of Milesius, who ruled over the Northern half of Ireland in earliest pagan times.
Heber and Heremon	271	
hakusay accusation againstm pannellism and grime	36 243	On April 18, 1887 <i>The London Times</i> issued the first of a series of articles, "Parnellism and Crime", accusing Parnell of being an accomplice in the Phoenix Park murders, which was an attempt to break Parnell's hold upon his party and destroy his power in the English Parlia- ment.
halibutt	23	See: butt
hall of Alum	377	See: Hill of Allen
handful of thumbs	169	See: under the rude rule of fumb
hanguest	63	Hengest, the leader of the Jutes, who was invited to come to Britain to help fight off

the Picts and the Irish marauders and who fought with the Britons, overcame them in a battle to become the first king of England.

Harreng our Keng	187	Henry II of England. In the year 1154, Pope Adrian IV bestowed the kingdom of Ireland upon him. Although to Diarmuid MacMorrough is to be attributed the introduction of the English, yet it is apparent that the ambitious Henry merely waited an opportunity to carry the designs he had formed upon the Irish Crown into execution. His application to the court of Rome evinces the determination of a monarch, who, to further his ambitious views, made the pretext of propagating true religion in a country already Christian, and so remarkable for the piety and sanctity of the natives as to be styled the Island of Saints, the means of obtaining a colorable sanction for the aggression he meditated upon a weak and unoffending nation. This sanction, the Bull of Pope Adrian IV, was promulgated in the first year of Adrian's governance of the Holy See.
Hing the Hong	206	
has a tense haves and		
havenots hesitency	599	See: Hesitency
Hasitatense?	296	See: Hesitency
hastings	9	The Duke of Wellington, after the Indian campaign, then Sir Arthur Wellesley, was appointed to the Brigade at Hastings. Many persons thought it a come-down, but Wellesley himself seems not to have been offended.
hasty hosty	372	See: Hosty
hathatansy	26	See: Hesitency
Haveandholdpp	571	See: pepette

hazeydency	305	See: Hesitency
he . . . is a finn	362	See: Finn MacCool
He Perssed Me Here	106	See: Persse O'Reilly
Hear Hubry Hublin	105	See: Dear Dirty Dumpling
Hear the four of them!	57	See: Four Masters
Hearths of Oak	577	See: Hearts of Oak
Hearts of Oak	545	The highways in Ireland were formerly made and repaired by the labor of horse-keepers. He who had a horse was obliged to work six days in the year, himself and horse; he who had none was to give six days labor. It had been long complained that the poor alone were compelled to work, that the rich were exempt, that instead of mending public roads their efforts were wasted on private roads, useful only to overseers. In the years 1763-64 they showed their resentment. In the most populous, manufacturing and consequently civilized part of the province of Ulster, the inhabitants of one parish refused to make any more <i>Job-roads</i> . They rose to a man, and from the oaken branches which they wore in their hats, were denominated "Oak Boys".
oakboys	385	
Hearths of Oak	577	
hearts of steel	366	The insurrection of the White Boys led to the formation of other insurrectionary groups, among whom were the <i>Hearts of Steel Boys</i> whose rising came about thus. An absentee nobleman, possessed of one of the largest estates in the kingdom, instead of letting it, when out of lease, for the highest rent, adopted a novel mode of taking large fines and small rents. The occupier of the ground, though willing to give the highest rent was unable to pay the fines and therefore dis-possessed by the wealthy owner, who, not contented with a moderate interest for his money,
stele our harts	460	
hearts of steel	529	
Stealer of the Heart	570	

racked the rents to a pitch above the reach of the old tenant. Upon this the people rose against forestallers, destroying their houses and maiming their cattle, which now occupied their former farms. When thus driven to acts of desperation they did not confine themselves to their original object, but became general reformers. The army was called in to subdue them.

Hebear	14	Heber, one of the three sons of Milesius
Hairyman	14	who survived the dreadful tempest endured on their voyage, to land at Inbher Sceine. He became one of the rulers of Ireland, as the poet tells:
aneber	209	<i>The learned princes, Heber &amp; Heremon,</i>
Heber and Heremon	271	<i>Contended which should, with the poet's art</i>
Hiberio-Miletians	309	<i>And the musician's skill, be entertained.</i>
Huber and Harman	394	<i>They cast the lots; the northern princes enjoyed</i>
hairyman	425	<i>The pleasing charms of poetry; and Heber with music first his southern subjects blessed</i>
hyber	577	<i>From hence the generous Irish, with rewards</i>
Heremonheber	604	<i>Did bountifully crown the poet's skill</i> <i>And music flourished in the southern coasts.</i>
		The name of this first settler of Ireland is often spelt in early records without the "H".
HeCitEncy	421	See: Hesitency
hedgehung sheol-		
mastress	228	During the time of Catholic oppression, the Catholics were forbidden both to teach and to learn and schools had to be held behind hedges, in order to avoid the authorities.
glow I behold	215	
within a hedge	533	
hedje-skool		
by hedjes of		
maiden ferm	571	
help of me cope	328	See: Cokenhape

hemycapnoise	168	See: Canmakenoise
hen in the doran's shantyqueer	584	See: Belinda of the Dorans
Hengegst and Horsesauce	272	Hengest and Horsa, the two brothers who came over from Jutland at the request of the Britons to help put down the Picts and Irish and who remained to fight the Britons and win from them control of the southern part of the island. Horsa was killed in this battle and Hengest became the king. In 410 A.D., Rome recalled her legions from Britain in order to defend Italy from the Goths. Picts and Irish marauders harried the land and in order to defend herself the rulers of Briton inveigled a band of warriors from Jutland to their own land by promises of land and pay. Accordingly, in 449 these warriors came with their chiefs, Hengest and Horsa at their head. It is with their landing at Ebbafleet on the shores of the Isle of Thanet that English history may be said to begin. A dispute arose between the Britons and the Jutes as soon as the work they had come to do was accomplished. In the battle which followed, Horsa fell in the moment of victory and the flint-heap of Horsted which has preserved his name and is supposed to mark his grave, is the earliest monument of the English.
Heng's got a bit of Horsa's nose	143	
horse there forehengist	214	
hunguest and horasa	325	
heptagon crystal	127	A reference again to the seven colors and seventh degree of a poet which Finn Mac Cool was permitted as chief ollave and ruler.
Her beauman's gone of a cool	226	See: Finn Mac Cool
her bloodorange bockknickers	208	See. O Blood and thirsthy orange



her first poseproem	528	<i>Finnegans Wake</i> , the first prose poem in celebration of Ireland.
here now we are the four of us	384	See: Four Masters
Heremonheber	604	See: Hebear See: Hairyman
hesitancy	483	See. Hesitency
Hesitency	35	The word that convicted Pigott. See the record of Parnell's trial.
Hasatency	16	
hasitancy	16	
hathatansy	26	
hesitency	82	
hesitency	97	
hasitense	97	
hecitency	119	
unhesitent	133	
hisshistenency	146	
hasitate	149	
hesitensies	187	
Hasitatense?	296	
hazeydency	305	
hiscitendency	305	
hissindensity	350	
hosetanzies	379	
husstenhasstencaffin-		
coffintussemtosem-		
damandamnacosagh-		
cusaghhobixhatoux-		
peswchbechoscash-		
lcarcarcaract	414	
HeCitEncy!	421	
hesitancy	421	
hesitancy	483	
has a tense haves		
and havenots		
hesitency	599	
Hetman MacCumhal	243	See: Finn Mac Cool
Hiberio-Miletians	309	See: Hebear

Hill of Allen	57	In Gaelic "Almhain", in the present county of Kildare, where the famous Battle of Almhain took place in 718, killing the monarch Ferghal, whose death was foretold in a prophecy. The great hero Finn Mac Cumhaill held his own court in the Hill of Allen, where he occupied a beautiful residence. On one occasion, when he had given a great feast to his officers and men, it was determined to go into Munster on a hunting excursion. After Finn had pitched his tent there was seen a strange man coming towards them who said he was seeking service, that his name was "the Slothful Fellow". The result of engaging him was that his horse carried off twelve of the Fianna into an enchanted land, to which Finn gave pursuit and from whence he rescued his leaders.
hillelulia, killelulia,		
allenalaw	83	
the Hall of Alum	377	
Ahlen Hill's	594	
Hillary Allen	618	

This is a very old legend and the argument waxes strong, with excellent arguments on both sides, was Finn legendary or real?

*I feasted in the hall of Fionn  
And at each banquet there I saw  
A thousand rich cups on his board  
Whose rims were bound with purest gold.  
And twelve great buildings once stood  
there*

*The dwellings of those mighty hosts  
Ruled by Tadg's daughter's warlike son  
At Alma of the noble Finn.*

(Almuin: Allen)

hillelulia, killelulia,		
allenalaw	83	See: Hill of Allen
Himana	309	Hi-many, another name for the island of Iona, where St. Columille went when exiled from Ireland and where he established his great school, the parent of many great schools in Ireland in the early centuries of this era.

himp of holth	619	See: Whooth?
Hing the Hong	206	See: Harreng our Keng
hinnyhennyhindyou	272	A reference to the Indian campaigns of Wellington and to the Sepoy Mutiny in India.
hippofoxphiz	307	See: Ecclectiastes of Hippo
hippopotamians	437	See: Ecclectiastes of Hippo
His Bouf Toe is Frozen Over	421	See: Tea
his eyelids are painted	248	See: white ground of his face
His Most Exuberant Majesty King Roderick O'Conor	381	See: King Roderick O'Conor
his queensh countess	578	See: judyqueen
his royal divorsion	9	See: Royal Divorce
his sevencoloured's soot	277	See: several successive coloured sereban- maids on the same big white drawing- room horthrug
his threefaced stone- head was found on a whitehorse hill	132	See: white horse
his weeniequeenie	577	See: judyqueen
hiscitendency	305	See: Hesitency
Hofed-ben-Edar	30	See: Benn of all bells
hoisted in red and the lowered in black	286	Barrington gives a full and vivid descrip- tion of the open bribery, threats, honors, titles and honorariums by which the Eng- lish government obtained the vote in the Irish Parliament for the Union with Eng- land in 1800, after Ireland had been a free and independent nation since 1782.

The lists of Red are those members who voted both times against the Union with

England. The Black lists give the names of those who voted *for* the Union, and the sums they were paid or positions with salaries awarded for their services are presented in detail in the lists in Barrington's personal possession, which are printed in the back of his *Rise and Fall of the Irish Nation*. The lists tell volumes as to the *honor* of Irish titles.

Hoisty	373	See: Hosty
hole in the ballad for Hosty	211	See: Hosty
Holophullopulace	342	See: pools of the phooka
holpenstake	137	See: Cokenhape
homerigh	21	See: Vanhomrigh's
hompty domp	325	See Dublin
Honoriousness	154	There were four Popes to bear this name, the last of them in 1285 to 1287.
hopenhaven	478	See: Cokenhape
horeilles	102	See: Persse O'Reilly
horned cairns	594	See chambered cairns
horse there forehengist	214	See: Hengest and Horsesauce
hosetanzies	379	See: Hesitency
the host	193	The bread before consecration—the small circular particle which is the usual form under which the Eucharist is received by the faithful.
Hosty	40 41 44 45 46 48	Hosty Merrick was slain in the Age of Christ, year 1272 by Cathal, son of Conor Roe. According to the tradition in the County of Mayo this Hosty gave his name to Glenhest in that county and is the ancestor of the families of Hosty and Merrick.
Osti-Fosti a hole in the ballad for Hosty	211	This is the name of a student at Clon-

hasty hosty	372	gowes Wood College which Joyce at-
Hoisty	373	tended as a child, who was one of the
Hosty's and Co.	497	famous cricketeers of that era; just as
hosty	523	Joyce arrived at the school he was in the
Hosty	525	height of his fame.
Hosty	580	
Hothelizod	452	See: Chapelldiscut
hou-hnhymn	15	Part IV, entitled "A Voyage to the Coun-
		try of the Houyhnhnms", of the <i>Travels</i>
		<i>into Several Remote Nations of the World</i>
		<i>by Lemuel Gulliver</i> , 1726—the master-
		piece of Jonathan Swift.
house of ivary dower		
of gould	327	"House if ivory, tower of gold" from a
		Litany in the St. Mary Missal.
How a mans in his		
armor we nurses know	361	See: one man in his armour
How diesmal	301	See: Dies Eirae
hownow does she		
stand?	408	The name of one of Padraic Pearse's most
		eloquent speeches, which should be read
		by anyone wanting to understand events
		in Ireland.
how pierceful	222	See: piers
Howl yourself		
wolfwise	480	See: woods of Fogloot
howtheners	326	See: Whooth?
Huber and Harman	394	See: Hebear
Huddlestown	481	See: fordofhurdlestown
Hugglebelly's		
Funniral	137	See: Finn Mac Cool
hugh	223	Hugh O'Donnell
Humber	198	One of the rivers of Ireland
humbered	265	
Humblin	18	See: Dublin

hunguest and horasa	325	See: Hengegst and Horse-sauce
Hup, boys, and hat him!	54	See: up draught and whet them!
Hurdlebury Fenn	297	See: fordofhurdlestown
Hurdlesford	14	This point of the river Liffey, over which this bridge of hurdles was thrown was at the time called Dubhlinn, but from then on it took the name of Atha Cliath (the ford of hurdles). This ford extended from a point at the Dublin side of the river at Ringsend to the opposite side where the Poll-beg lighthouse now stands.
Hurtleforth	570	See: fordofhurdlestown
husstenhasstencaffin- coffintussemtosem- damandamnacosagh- cusaghhobixhatoux- peswchbechoscash- lcarcararact	414	See: Hesitency
Hvidfinns	99	See: Finn Mac Cool

## I

I am a quean	269	See: judyqueen
I' am Enastella	278	See: A steel
I am highlv sheshe sherious	570	See: shee
I heard the man Shee shinging in the pantry bay	409	In the <i>Autobiography of Wolfe Tone</i> , Tone describes how Colonel Shee was the truest of friends, warmly interested in the cause of Ireland and embarking in the same

vessel as Tone on the Bantry Bay expedition, which would most surely have freed the Irish from England, had the landing been effected. Colonel Shee was the uncle of Clarke, the French head of army at the time of the Republic and under Napoleon, while the latter was First Consul.

The phrase also includes the unearthly singing which the people of the Shi are wont to do on occasions of impending disaster.

I popetithes thee,  
Ocean, sayd he,  
Oscar-vaughther . . .  
forforfurst of giel-  
gaulgalls and hero  
chief explunderer of  
the clansakiltic

326 See: Oisín

I yam as I yam

604 See: mishe, mishe

Ibdullin

309 See: Dublin

idioglossary he  
invented

423 Used as a title of this Part II, Joyce here proclaims that his weaving of words has been basic to his method.

If Standing Stones  
Could Speak

306 A reference to the stones standing in many places in Ireland from pagan times, some covered with Ogham inscriptions, many of which are becoming obliterated by the weather and to this day have remained untranslated, although the general character of such stones has long been recognized as marking property lines, attesting to property or burial, etc. There is an excellent discussion of them in R.A.S. Macalister's, *The Archaeology of Ireland*.

In the *Duanaire Finn*, translation of the actual Gaelic poems attributed to Finn Mac Cool, there is a poem entitled *The Standing Stones*, which arouses in one the

same sense of dim vistas of time unfathomed which these words of Joyce arouse.

if thou wilt serve  
Idyall as thou hast  
sayld

325 A constant theme in Joyce, starting with *Stephen Hero*.

I'll Bell the Welled or  
The Steeplepoy's  
Revanger

328 See: ironed dux

Ill people

128 The "hill people", a term applied in old writings to those beings which in ancient Gaedhelic mythology held the place which ghosts, phantoms and fairies hold in the superstitions of the present.

The Tuatha Dé-Danaan were the possessors of Erin at the coming of the Milesian colony; having been conquered by the Milesians, and disdaining to live in subjection to a more material and less spiritual power than their own, their chiefs were imagined to have put on the garb of a heathen immortality, and selecting for themselves the most beautiful situations of hills, lakes, islands throughout the land, to have built for themselves splendid halls in the midst of those chosen situations into which they entered, drawing a veil of magic around them in order to hide them from mortal eyes, but through which they had power to see all that was passing on earth.

I'm a man of Armor  
impetiginous sore  
and pustules

446 See: one man in his armour

189 Thomas Wolfe mentions in one of his letters meeting Joyce, who was travelling with his family on a visit to Waterloo, and noticing the sores and scars of sores on his nose, possibly from such a disease as mentioned, impetigo.



in boinyn water	137	Along the north side of the lovely Boyne valley, from the mouth of the Mattock almost to Slane, is the necropolis of Brugh-na-Boinne, the royal cemetery of the pagan kings of Tara in the Bronze age, c. 2000 B.C. Macalister says that it is very possible that these go back far into the past and represent the graves of kings who were absolute rulers like the pharaohs of Egypt. The three great tumuli at Dowth, NewGrange and Knowth crown the crest of the ridge above the river.
in finnish	518	See: Finn Mac Cool
In her curragh of shells of daughter of pearl	399	See: curach
in his fail	462	See: Inisfail
in midias reeds	158	<i>in-medias res</i> —in the midst of things.
in no uncertain tones	31	See: tones
In the church by the hearseyard	621	See: Old House by the Churchyard
in vincibles	232	See: invincible
Inchigeela	407	Inchigeelagh on the banks of the Lee, near Killarney—the river widens out here to form the Inchigeelagh lakes.
incunabula	114	The beginning or earliest monuments of an art, race or product of historical change or development, in this instance, Ogham inscriptions, the earliest Runic script developed, found in Ireland, and differing in basic respects from the Runic scripts found in Sweden or elsewhere.
index	154	The Index of Forbidden Books, an official list, published by the authority of the Holy Office, condemning books or writings which have been judged by competent Church authority to be contrary to faith
index on the balance	589	

or morals, or discreditable to the Church. A member of the faithful may not read a writing included in this list without permission of his ordinary. In certain cases, excommunication is involved. The natural law alone forbids the reading of books which are, in prudent judgment, considered to be gravely dangerous to one's faith or morals. There are twelve classes of publications which are forbidden by general law (c 1399). In brief these are:

1. Editions of the original text and the ancient Catholic versions of the Scriptures published by Non-Catholics or translations of the Scriptures made or published by non-Catholics.
2. Books which by argument defend heresy or schism, or which tend to undermine religion.
3. Books containing attacks on religion, good morals, divine worship and purity.
4. Books by non-Catholics treating of religion or religious discipline unless approved by authority.
5. Books which, presenting commentaries to or versions of Scripture, are published without approbation; also works on visions etc. published without approval.
6. Books which attack Catholic dogma or the hierarchy or which defend errors condemned by the Holy See.
7. Books which teach or encourage sorcery, magic, etc.
8. Books defending forbidden acts, as suicide, dueling, divorce, etc.
9. Books treating of or narrating obscene things, or which arouse the passions.
10. Non-official editions of liturgical books.

11. Books propagating false indulgences.
12. Printed images of our Lord, the Blessed Virgin, the angels, saints or other servants of God which are not in keeping with the teachings of the Church.

inexshellsis	154	In excelsis Deo
Inisfail	244	One of the early names of Ireland, mentioned by Keating. The following story of Inish Fáil is from the prophecies ascribed to Conn of the Hundred Battles, "While standing in the usual place one morning, Conn happened to tread upon a stone and immediately the stone shrieked under his feet, so as to be heard all over Tara and throughout all East Meath. Conn then asked his Druids why the stone had shrieked, what its name was and what it said. The Druids took fifty-three days to consider and at the expiration of that period returned the following answer, 'Fal is the name of the stone; it came from Inis Fail or the island of Fal; it has shrieked under your royal feet and the number of shrieks which the stone has given forth, is the number of kings of your seed that will succeed you 'til the end of time.'"
in his fail	462	
Be inish.	465	
Inishfeel	510	
Inishmacsaint	267	Ireland, the "island of saints"
Our Isle is Sainge	110	
Innisfallen		An island in the lake near Killarney where St. Finnian Lobhar (the Leper) founded an abbey in the seventh century and where some centuries later the rare "Annals of Innisfallen" were compiled. Innisfallen was for centuries one of the principal monastic schools of Ireland.
innwhite horse	510	See: white horse

invasable blackth	594	Now at this period it happened that at Magh Ai (modern Roscommon) in the royal palace of Cruachain, there resided two of King Laeghaire's Druids, the brothers Mael and Coplait. When the Druids heard of St. Patrick's coming into their country and of his success against the Druids at Tara, they resorted to their magical arts to defeat him and by an exertion of their demoniac power brought a dense darkness over the whole of Magh Ai during the space of three days and three nights.
invincibled	132	The Invincibles—a secret society which killed Lord Cavendish on the day he arrived from England to take office as Chief Secretary for Ireland, in Phoenix Park. This news shocked Parnell and made him desire to resign from politics, but he was persuaded to stay on.
invincible	81	
in vinctibles	232	
invincibles	361	
invisibles	527	
ireglint's eye	6	See: Ireland's Eye
Ireland's Eye	162	Inis-mac-Nesain, Island of the sons of Nesan, near the Hill of Howth, in the County of Dublin. This island was originally called Inis-Ereann, i.e., Erin's Island, which is the name given in the Dinnsenchus, and afterwards it was called as above for Dicholla, Munissa and Nadsluagh, the three sons of Nesson who erected a church upon it. The name Ereann-Ey was given the island by the Danes in whose language ey or ei denotes island. The same people translated, remodelled or altered the names of other islands near Dublin, as Dalk-ey; Lamb-ey for Inis-Reachrainn, etc.
ireglint's eye	6	
Ireland's eye	466	
Eyrland's Eyot	604	
Iren duke's	620	See: ironed dux
The Irish Race and World	341	<i>The Irish World</i> , an American journal edited by Patrick Ford, named in remem-

branch of the paper of the same name in Dublin, in which the Fenians expressed their views and in which Parnell's sister Fanny published her verse.

Irish tutores Cornish  
made easy

126 Almost simultaneously with the Roman conquest of the south, the midlands and the east of Britain, there was an Irish conquest of the west of Britain. The Irish sword and un-Romanized Irish culture subdued what is now Wales and incorporated it within the Gaedhaltacht.

The Irish Scots descended on the land of Britain as missionaries of civilization and Christianity. They took in hand the wild English tribes and fanned the human spark within them. They built their first towns and schools, Lindisfarne, Melrose, Whitby, Malmesbury, Glastonbury. They taught the Welsh to read, to write, to spell and to speak.

ironed dux 8  
duc de Fer's 36  
Wellinton's  
monument 47  
Wellingtonia  
Sequoia 126  
made the man who  
had no notion of  
shopkeepers feel  
he'd rather play the  
duke than play the  
gentleman 128  
artful Juke of  
Walleslee 133  
Wilysly 137  
weltingtoms 176  
wellingtonorseher 203  
muckwits of  
willesly 273

Duke Wellington, originally Lieutenant Colonel Arthur Wesley, an Anglo-Irishman, who in the House of Lords explained his effort to get the Emancipation Bill passed as due to the fact that he considered it a substitute for rebellion. The man who fired on and burned down Copenhagen after having stolen the Danish navy, lying in its own waters, a neutral country.

I'll Bell the Welled or the Steeplepoy's		
Revanger	328	
Arthurduke	335	
Wellingthund	335	
Wellaslayers	337	
Dook Welington	371	
Welsey Wandrer!	377	
Well, Sir Arthur	420	
wellingtons	460	
wellesleyan	510	
grandsire Orther	510	
wellingtons	529	
ironing duck	531	
Duke Wellinghof	541	
Wailington's Wall	542	
Wellington	567	
Woolington	568	
Iren duke's	620	
ironing duck	531	See: ironed dux
ironsides	35	When Cromwell landed in Dublin in 1640 he brought with him an army of eight regiments of foot soldiers, six cavalry and several troops of dragoons, 17,000 men of the Puritan army, known to the Irish as "Ironsides".
iron slides	325	
ironsides	362	
Is that the great Finnleader	214	See: Finn Mac Cool
Isaac's Butt, Poor Man	421	See: butt
Isitachapel-Asitalukin	110	See: Chapelldiseut
isker	213	See: Esker
iskybaush	91	The Irish word for whiskey is usquebeath, which translated from Gaelic is literally "water of life".
dyinboosycough	95	
arbor vitae	160	
Island Bridge	103	Adjoining Kilmainham, deriving its name from an island formed by a loop of the river to the west of the bridge. In 1535 Sir William Skeffington, Lord Deputy of
Island Bridge	170	
island, bridge	626	

Ireland, escorting officers of State returning to Dublin from Trim, had an encounter at this place with the adherents of "Silken Thomas", then in insurrection against the government. His route from Trim lay through Castleknock to Chapelizod and along the Liffey to Island Bridge, a narrow bridge. On the other side was then the wood of Salcock and the Geraldines had laid an ambuscade for Skeffington's force, intending to fall on them as they emerged from the narrow bridge.

A very heavy fall of rain had taken place and the foot soldiers, in passing low-lying parts of the road along the river had to wade up to their waists in water and in consequence the strings of their bows had become so soaked with moisture as to be useless while the feathers of their arrows had fallen off from the same cause, so if the attack had been made, the bowmen would have come off badly.

Luckily for Skeffington he got wind of the arrangements, whereupon he laid his guns in position beside the bridge, passed his bowmen across and simultaneously opening fire upon the wood, cleared out the party concealed in it, enabling him to bring his men to Dublin by the main road through what are now James' Street and High Street to the Castle.

Isle of Man  
isle of Mun

76  
287

An island lying in the Irish Sea, halfway between England and Ireland, whose history goes back to earliest times, the overtones of whose name appealed to Joyce.

It was the Isle of Manannan Mac-Lir, the sea god of the Tuatha De-Danaan, whose wife fell in love with a mortal, Conchobar. The story is retold by O'Curry in *Manners and Customs of the Ancient Irish*.

Isod's towertop	87	See: Chapelldiseut
Issossianusheen	267	See: Oisin
Issy-la-Chapelle	80	See: Chapelldiseut
It will all take blossom as orange	528	Again and again in Irish history Ireland has been on the verge of success in freeing herself from the domination of England, when she has been betrayed by an Orangeman.
Izd-la-Chapelle	334	See: Chapelldiseut
Izolde, her chaplet gardens	265	See: Chapelldiseut

## J

James's Gate	140	Entrance to Phoenix Park
Jaunstown	462	Johnstown is the seat of the Earl of Mayo, a small village 82 miles from Dublin.
jeeshee	475	See: shee
jemenfichue	268	An expression untranslatable in polite circles used by Wolfe Tone in his diary where it appears in five places to express his utter disgust. Joyce has used the phrase both in <i>Ulysses</i> and <i>FW</i> .
jettyblack rosebuds	583	See: dark Rasa Lane and See: rose is white in the darik
Jhon Jhamieson and Song	126	The most famous distillers in Ireland.
jonjemsums both	325	Joyce's father at one time purchased a distillery, but having no hand for business, it was a complete failure. Later, when cast-
John Jameson and Sons	382	



		ing about for a means of earning his living, his father suggested his taking a job offered at the Guinness Brewery, which Joyce declined "with thanks".
Jonathan	192	Jonathan Swift, whom Joyce with all other
nathandjoe	3	true Irishmen loves, for the way in which he showed her people what rights should be theirs and taught them the weapon of non-importation and non-use of articles from England. Francis Plowden's <i>History of Ireland</i> makes the feeling about Swift quite clear and the reasons for it.
jonjemsums both	325	See: John Jameson and Sons
Joobileejeu	329	Giubilee, Papal Nuncio, who attempted to arrange for help from Spain.
judyqueen	207	Ireland
the prankquean	21	
the prankquean	22	
the prankquean	23	
queenoveire	28	
qvinne	62	
the young reine	64	
reine of the shee	68	
a shebeen quean	68	
a queen of pranks	68	
that queen's head		
affranchisant	101	
louisequean's	102	
two queans	128	
the queen was steep		
in armbour	135	
baldyqueens	154	
queendim	157	
daughter of the		
queen of the Em-		
perour of Irelande	157	
the look of a queen	223	
Mayaqueenies	234	
prunktqueen	250	
Kristlike Kvinne	267	
I am a quean.	269	

Where is that Quin		
but he sknows it		
knot	305	
our fiery quean	328	
my quest, my queen	360	
Queena	377	
quality queens	394	
queens	446	
as you honour and		
obey the queen	488	
Pranksome Quaine	508	
Ma reinebelle	527	
thou reinethst	531	
a Queen's garden	553	
the queen lying		
abroad from fury		
of the gales	567	
his weeniequeenie	577	
his queensh countess	578	
Panniquanne	606	
Junoh	245	See: Barrentone, Jonah
jeg suis	269	"j'y suis, j'y reste" ("Here I am, here I remain"), attributed to MacMahon on being advised to abandon his position facing the Malakoff, one of the defenses of Sevastopol, in the Crimean War, Sept. 1855.

# K

- |                    |     |   |
|--------------------|-----|---|
| katey's            | 334 | See: Katya  |
| Katya              | 566 | Kathleen-na-Houlihan, Ireland, as she is known to the poets   |
| Kathe              | 8   |   |
| katya              | 40  |   |
| Kate Strong        | 79  |   |
| Kavya              | 93  |   |
| Kate               | 221 |   |
| Kate               | 245 |   |
| kates              | 456 |   |
| keepy little Kevin | 110 | See: Saint Kevin's  |
| kidooleyoon        | 107 | While Joyce was living in Zurich at the time of World War I, he wrote these words to the old music-hall song "Mr. Dooley".<br><i>"Who is the funny fellow who declines to go to church<br/>         Since pope and priest and parson left the poor man in the lurch<br/>         And taught their flocks the only way to save all human souls<br/>         Was piercing human bodies through with dum-dum bullet holes?<br/>         It's Mr. Dooley, it's Mr. Dooley.<br/>         The wisest wight our country iver knew.<br/>         Who will release us<br/>         From Jingo Jesus<br/>         Prays Mr. Dooley-ooley-ooley-oo."</i> |
| Kilbarrack bell    | 327 | There was a church here in Kilbarrack, 7½ miles from Dublin, which in the early centuries served as a votive chapel for all the mariners of Dublin Bay.   |
| Kilbride           | 203 | An ancient village near Dublin, just below the confluence of the Dargle and Cookstown Rivers, which form the Bray River.  |
| Kildare            | 202 | In Irish, <i>Cill Dara</i> , (the church of the oak-wood), a tiny village which owes its origin to St. Brigid, who in 490 founded   |
| Kildare            | 516 |   |

the first of many religious houses in Kildare. Despite Danish and other raids, the Fire of St. Brigid was kept burning in her church until the Reformation.

Cromwell occupied the cathedral in 1641 and after it had served his purposes, razed the north transept and choir. The Round Tower adjoining the cathedral is famous because of its doorway, elaborately carved—14 feet above the ground. Giraldus Cambrensis states that it was already very ancient in the 12th century.

Originally Strongbow had his castle here, which was torn down and a new one built by its later occupants, the Fitzgeralds, a powerful Irish family, who were Earls of Kildare. For the history of the Earls of Kildare, consult D'Alton, *History of Ireland*.

killelulia	83	Killala, on the southern coast of Ireland, where Matthew Tone, Bartholomew Teeling and Sullivan landed on August 22, 1798, with Humbert, a soldier of fortune, with 1000 men he had gotten together at La Rochelle. They quickly took two towns and then moved on to defeat General Lake at Castlebar.
king of all ranns	45	See: rann
King Roderick O'Conor	380	When the King of Leinster was sweeping through Ireland, destroying the walls of Dublin and putting many to the sword, King Roderick O'Conor sent him a message to assure him that if he would not return to his duty as an Irish king and send back the English into their own country, he would send him his son's head and lay him under a public interdict and oblige him to leave the island.
Roderick O'Conor	380	
Rex	380	
His Most Exuberant Majesty King	381	
Roderick O'Conor	381	

The English officers formed a party and sent to France where they found the King

of England in Gascoigne. The King of Leinster died while this negotiation was in process, then Henry II returned to England, where he received a report from the Earl of Strangwell, who offered the King, Dublin, Waterford and other principal towns in Leinster in return for putting into his hands and to confirm to his heirs the remaining parts of the province. The King agreed and returned to Ireland with Strangwell and an army in the year 1172.

The king of Cork, king of Limerick, nobility of Munster, king of Ossery, nobility of Leinster all went to Henry and tendered their submission to him. This general defection was abhorred by King Roderick who did all he could to stop it, but surrounded on all sides by kings who had sworn obedience to Henry, he finally had to submit and a treaty was drawn up between them.

King Saint Finnerty	41	See: Finn Mac Cool
kingbilly whitehorsed in a Finglas mill	75	King William, in his war in Ireland against James II.
kings country and queens	446	King's County is now called Offaly. The area was made shire land in the time of Philip and Mary and was given the name King's County in honor of Philip. Queen's County was named after Queen Mary at the same time. Today it is called Leix.
shire with his queensh countess	578	
kingsrick of Humidia	48	Ireland
Kingston	294	Dunleary, Dun Laoghaire, was known as Kingston from the landing of George IV in 1821 until the establishment of the Free State, therefore throughout practically all of Joyce's lifetime. It is the mail packet station of Dublin.

Kinsella's Lilith	205	The name of a play given in Dublin in
lilyth	34	Joyce's student days. For Joyce's thoughts
lililiths	75	in connection with this production see his
Kinsella	133	essay, <i>The Day of the Rabblement</i> , written
lilithe	241	while a student at the Catholic University.
Knock and it shall		
appall unto you	528	See: Castleknock
Knockcastle	379	See: Castleknock
Knockmaroon	15	Knockma, "the hill of the fairies".
kokkenhovens ekstras	324	See: Cokenhape
Kong Gores Wood	348	Clongowes Wood College, which Joyce at-
Congoswood	211	tended as a child. It is a Jesuit school of
		high scholastic standing in a beautiful old
		Irish castle, surrounded by lovely country
		and many historical memories of impor-
		tance to Ireland. Quite near the college
		runs the old rampart of the Norman Pale
		which long marked the effective limits of
		the invader's rule. Not far away in Bodens-
		town churchyard is the grave of Wolfe
		Tone, a native of Kildare.
kraal	134	Benedict Fitzpatrick, writer and scholar
kraals	16	of Irish history, says that George Macau-
		ley Trevelyan, the English historian who
		bears an Irish name, in order to be offen-
		sive has to go to Africa to find a name to
		apply to the earliest Irish towns, in reality
		famous monastic and university cities,
		unique as having their origin in a hunger
		for things of the mind. The name which
		Trevelyan used was "kraal".
Kristlike Kvinne	267	See: judyqueen
Krzerszonese Milesia	347	According to Geoffrey Keating, who
		wrote a <i>History of Ireland</i> in the early
		1600's and employed many original sources
		which have since disappeared, Miledh, the
		King of Soain, who was father to the three
		sons who were the ancestors of the Irish,
		came from the East, some said Crete, and

the Chersonese is as accurate a guess as any, since all the early references point to a Greek area of origination for the first settlers, who after long voyages and considerable trouble finally arrived in Ireland.

- kumpavin on iceslant 316 See: Feof fife of Iseland  
Before the close of the sixth century, while Colum Cille ruled at Iona, Irish navigators and anchorites had already pried out the Faroe Islands and Iceland and colonized them.
- Kvinnes 124 See: judyqueen
- Kyrielle elation 528 *Kyrie Eleison*, the invocation of the Trinity, said in the mass before the Gloria. It consists of:  
the invocation of God the Father by saying three times the Greek words, *Kyrie Eleison* (Lord have mercy!)  
the invocation of God the Son by reciting three times the words *Christe Eleison* (Christ have mercy!)  
the invocation of the Holy Ghost by repeating three times, *Kyrie Eleison*.

## L

- Labbeycliath 237 Dublin, called in Gaelic, Ath-Cliath, the abbey of
- Lady Eva 288 In 1171 Strongbow was married to Eva, daughter of the King of Leinster, at Waterford.
- Ladyseyes 398 Lady's Island (Ey means island in Danish) near Rosslare, is a sandspit connected to the mainland by a causeway, on which stands the ruins of a monastery dedicated

to Our Lady, a castle keep and a tower, all dating from the thirteenth century.

Laffey	420	See: Liffey
Lambay	208	Lambay Island is three miles off shore from Dublin. It was for a time the residence of Archbishop Ussher.
Lambday	294	
Lambay	464	This island was always mentioned in the mock crowning, held yearly until modern times, at Dalkey Island, where Stephen the First was crowned King and named among his other titles, "Elector of Lambay". For a few details concerning this mock crowning, exactly to the spirit of Joyce, see: Dalkey Island.
Lambeyth	533	
Leeambye	600	
Landloughed by his neaghboormistress	23	See: Lough Neagh
Lapoleon	388	See: Leonie
Lapps for Finns	105	See: Finn Mac Cool
Larix U'Thule	235	See: larrons o'toolers
Laurens	3	Lorcan or Laurence O'Toole, Archbishop of Dublin, was born in Kildare and baptized at the shrine of St. Bridget, his father was hereditary chief of the Hy-Murray.
larrons o'toolers	5	
laurency night	22	His father had been at war with Mac-Murrough, King of Leinster, and had been defeated by him, and the King, as a pledge of O'Toole's submission, insisted that his son be given as a hostage. The father gained his son back and the son chose to be trained for the Church and went to the school of St. Kevin at Glendalough. After he completed his studies he was made
a'toole	24	Abbot and later was called to Dublin. His efforts to bring the Irish chiefs together in resistance to the invaders were inspired by a strong feeling of love for Ireland.
Lorenzo Tooley	53	However, after Roderick O'Connor had been defeated he acquiesced in the Anglo-Norman conquest of Dublin and Leinster.
Lorry	59	
L. O. Tuohalls	77	
Larry	86	
Loryon	136	
Scent Otooles	138	
Lorencao Otulass	179	
Cardinal Lorientuli	180	
Beate Laurentie		
O'Tuli	228	
Larix U'Thule	235	
Saint Lawzenge of Toole's	405	
Sing Larynx	419	
Our Larry's own day	517	



Weepin Lorcans!	518	He had small faith in Henry II, even though he accepted him as King. So much was he feared by Henry II for his character and disinterestedness that when Laurence was forced to go thru England on his way to the second council of Lateran (1179), Henry compelled him to take an oath that he would say or do nothing at Rome prejudicial to the King's interests in Ireland. He feared that Laurence would speak the truth and if so, the Pope would learn that Ireland was not so black as it had been painted by Henry, who had not changed greatly since the days when he persecuted Thomas à Beckett. The next year Laurence died. He had gone to Normandy with the son of Roderick O'Connor to be left as a hostage with Henry II. On his way he was taken ill and sought refuge at the monastery of Eu and there he died on the 14th of November. He foresaw clearly the dangers to Ireland out of her present situation and it is believed by many that he was poisoned by the English since an attempt was made to murder him at Canterbury in 1175. At any rate his saintly life was crowned by a saintly death and many regard him as a martyr for his country. His heart is kept as a sacred relic in the southeast chapel of Christ Church. The chapel in the same church which is dedicated to St. Laurence contains neither his effigy nor a relic of the saint. Curious!
my Larrybird!	534	
S. Lorenz-by-the-Toolechest	569	
laurens	613	
Saint Laurans	616	
Lorcan, the bucket Toolers	617	
Last of the Fingallians	106	See: fingallian
laugh neighs	338	See: Lough Neagh
laughs her stella's vispirine	257	See: a stell
laurency night	22	See: larrons o'toolers
laurens	613	See: larrons o'toolers

Laxlip	69	See: Leixlip
leabhar	80	Irish word for book. Some of the famous
leabhour	484	early manuscripts of Ireland bear the names: Leabhar Breac, Leabhar Chluana Sost, Leabhar Lecain and Leabhar na h-Uidhré.
league of archers, fools and lurchers under the rude rule of fumb	283	The Fian, led by Fionn Mac Cool, formed a standing army of specially trained and daring men, who were fabulously fleet of foot—able archers, who took an oath to “stand fight to all odds”. The meaning of “rude rule of fumb” will be found under that heading.
leaks	577	See: Leix
Leeambye	600	See: Lambay
Lefanu	213	Joseph Sheridan Lefanu, author of many
Lefanunian	265	well-known novels, one of which, <i>The House by the Churchyard</i> , was in Joyce's father's library, a story about old Chapelizod.
		When Shelley chastised <i>The Quarterly</i> for its treatment of Keats, he expressed his indignation that a writer like Lefanu should be so highly praised by them while a genius of the merit of Keats was ridiculed and he laid on them the blame for Keats' death.
Leix	31	<i>Laeighis</i> , in Gaelic. The expulsion of the
Lex	44	foreigners from Ireland out of the fortress
leaks	577	of Ath-Cliath, by Cearbhall, son of Muirigen and by the Leinstermen by Mael-finnia with the men of Breagh about him and leaving great numbers of their ships behind them, they escaped half dead across the sea. Dunghal, son of Cearbhall, was mortally wounded by the people of

*Laeighis*, (now Leix). The foreigners of Ath-Cliath were besieged on Inis-mac-Nessian. This was in the Age of Christ 897.

—*Annals of the Four Masters*

Leixlip	170	The name of the town is Danish (Lax-
Laxlip	69	hlaup), meaning Salmon Leap, and this
lex leap	280	name was translated from an older Irish
Lickslip	326	one, which was subsequently translated
lex leap	460	into Latin by Giraldus Cambrensis as
leixlip	525	Saltus Salmonis. In documents, deeds, etc., it was abbreviated to "Salt Salm", which by a further abbreviation became "Salt". In this way there derived the names of the baronies in County Kildare, North Salt and South Salt.

*The Annals of the Four Masters* record that in 915 A.D. a battle took place at what is now Confey, about a mile north of Leixlip, between the Danes and the Leinstermen.

Black Castle is believed to date from the time of Henry II and in the fifteenth century it was granted to the Earl of Kildare. After the rebellion of Silken Thomas, the English government repossessed it. In 1646 the Confederate forces under General Preston and Owen Roe O'Neill, in their march on Dublin, took up a position adjoining Leixlip on the Liffey, but due to disagreement among these two leaders the attack was called off.

The Salmon Leap was a place of attraction over a great number of years, but has now fallen into decay.

Leonie	246	One of the many references to Napoleon,
Lipoleumhat	8	who is here stated to have had to choose
Nap	9	between Josephine and Marie-Louise since
Lumproar	10	he had to have an heir to his flesh in order
lipoleums	10	to carry on the work that he had begun.
Napoleon the Nth	33	A reading of Napoleon's own memoirs

Nippo-luono	81	confirms this view of his obedience to
monopoleums	94	necessity.
Boomaport	133	
ex ungue Leonem	162	
Emp from Corpsica	175	
Nap	176	
umproar napollyon	273	
Bonaparte	334	
boney	340	
Lapoleon	388	
Bonaboche	388	
Napoo	389	
Leperstown	462	Leopardstown, on the road to Bray from Dublin.
Lex	44	See: Leix
lex leap	280	See: Leixlip
lex leap	460	
Liam Fail	131	When the Free State elections were held in June 1922, the constitution was published and many of the electors saw it for the first time. Its terms made it clear that the Republicans and the Free State party could not come to terms. When the Free State troops fired on the Four Courts on June 26th, one of the prisoners was Liam Mallows who later was shot by the English government. The Fianna Fail (Republican party) held aloof for this year, refusing to swear an oath of allegiance to the British crown and during succeeding years came to power with De Valera at their head (1932).
Lickslip	326	See: Leixlip
lief eurekaon and his undishcovery of americle	326	Before the close of the sixth century, while Columcille ruled at Iona, Irish navigators had discovered and landed on Iceland and the Faroe Islands. From their settlements

in Iceland they launched their boats towards Greenland and the spurs of the American archipelago, centuries before Leif Ericson and his Norsemen discovered it. The northern coasts of America were known to Norsemen as "Ireland the Great", and Ireland made part of their regular itinerary.

Lif, my lif	328	See: Liffey
life	3	See: Liffey
Liffeyetta's	245	The Lifé, or Liffey, the river which flows
life	3	past Dublin and is interwoven as the sym-
livvy	3	bol of life throughout <i>Finnegans Wake</i> . It
livvy-long	7	would be impossible to exaggerate how
lyffing-in-wait	7	intimately the history of this river is inter-
Liffey	26	woven with Irish history from earliest
liffeyside	42	pagan times.
moyliffey	54	
liffeyette	126	
Missis-liffi	159	
Liffey	172	
liffs	175	
golden lifey	203	
Livvy	204	
liffeying waters of	215	
Madama Lifay	224	
liffe	230	
livvey	308	
Lif, my lif!	328	
lifflebed	332	
Liffey	380	
Liff	382	
Laffey	420	
Liffalidebankum	445	
efferfreshpainted		
liffey	451	
livy	452	
Abha na Lifé	496	
liffeybank	526	
Liffey	576	
liv	595	

liffeyism	614	
light brigade	474	Tennyson's <i>Charge of the Light Brigade</i> is about the Battle of Balaclava in the Crimean War, in which the Light Brigade, composed entirely of Irish soldiers, was sent to its destruction by the command of the Earl of Lucan, through misinterpreted or misconveyed instructions. See <i>War in the Crimea</i> , by Hamlen.
lililiths	75	See: Kinsella's Lilith
lilyth	34	See: Kinsella's Lilith
Lipoleumhat	8	See: Leonie
Lipoleums	10	See: Leonie
little black rose	277	<i>My little black rose</i> , an early anonymous poem of Ireland which James Clarence Mangan used for "My Dark Rosaleen". Through years of suffering and torture, when England did everything possible to destroy the Irish as a people, the Irish poet sang of his country without naming her, because it was treason to sing of Ireland; thus she came to be <i>Roesin Dubh</i> "Dark little rose", or <i>mo chreeveen no</i> , "My cluster of nuts". See: dark Rasa Lane
lizod lights	324	See: Chapelldisceut
Loch Neach	48	See: Lough Neagh
lochkneeghed	241	See: Lough Neagh
londmear of Dublin	372	See: Dublin
longarmed lugh	507	See: Lug
look of a queen	223	See: judyqueen
Lorcan, the bucket toolers	617	See: Larrons o'toolers
lord at Lucan	452	See: Lucan
Lord Olofa Crumple	45	See: Bold Boy Cromwell

Lorencao Otulass	179	See. larrons o'toolers
Lorenzo Tooley	53	See. larrons o'toolers
Lorry	59	See: larrons o'toolers
Loryon	136	See: larrons o'toolers
Lough Neagh	76	<i>Loch-n Eathach</i> , in Gaelic. There is an Irish legend which tells how Patrick persuaded the one serpent which remained in Ireland to go down into the deep waters of Loch Neagh, on the promise that he should be released on the morrow, since which time children can hear him at dawn asking, "Is this day the morrow?"
Landloughed by his neaghboormistress	23	
Loch Neach	48	
loch and neagh	196	
lochkneeghed	241	
Lough Neagk	310	
laugh neighs	338	

An ancient Gaelic manuscript describes the irruption which first formed the Loch Neagh, about the second century, in which irruption Eochaidh Mac Mairda, the son of the king of Fermoy, in Munster, was drowned with his people. It is from him that Loch Neagh takes its name; Loch n-Echach, the lake of Eochaidh.

On the shores of Lough Neagh Shane O'Neill built a castle which he called "Fuath-na-Gaill", "Hatred of the English". He was finally overcome by the Scots, who murdered him.

Lough Shieling's	526	Lough Sheelin, a lake that is on the road from Mullingar to Cavan, not far from Dublin.
------------------	-----	---

Loughlinstown	97	An ancient town, built up close and tight like a medieval town, so as to require as small an area as possible for the enclosing wall.
---------------	----	---

During the time of Wolfe Tone the lands lying for a considerable distance to the west of this village were the site of a great military camp which extended over 120 acres and accommodated 4,000 soldiers. Notwithstanding the bloodshed and misery of this era, the troops stationed at

Loughlinstown had erected a dancing hall where they often enjoyed themselves. Traditions of this camp still survive among the inhabitants of this neighborhood.

Loughlinstown House, to the left of the village, has been in the possession of the Domville family since the Restoration and part of the original dwelling still stands.

louisequean's	102	See: judyqueen
lovemountjoy square	460	Mountjoy Square in Dublin was once the center of a fashionable quarter, named after Lord Mountjoy, the English Deputy who was an enemy of Hugh O'Neill's. In 1602 Mountjoy erected a Fort at Charlemont to drive off the Irish forces, but it was captured and held for 8 years by Phelm O'Neill.
Lower County Monachan	284	County Monaghan, a part of the Republic of Ireland, though in Ulster.
loyal divorces	423	See: Royal Divorce
Lucalized	101	Place of Izod or Iseult
Lucalizod	32	
Lucalizod	107	
Lucalizod	178	
Lucalised	565	
Lucan	48	A town at the juncture of the Liffey and the Griffen. In 1758 the medicinal quality of the spa was discovered and for a number of years it became a fashionable resort.
Lukanpukan	37	
lucans	80	
lucan's dawn	143	
Lucan	359	
a lord at Lucan	452	
Saint Lucan's	564	
Or an earl was he, at Lucan?	620	The Lucan demesne was originally the patrimony of the Sarsfields, the last of whom was the famous General Patrick Sarsfield, afterwards Earl of Lucan. He fell at the Battle of Landen in 1693. The title became extinct in 1719. He was the gallant defender of Limerick and a very great commander, whom bad luck pre-



		vented from freeing his country from English domination.
lucky load to Lublin	565	"Rocky road to Dublin"
quaggy waag for		
stumbling	197	
craggy road for		
rambling	244	
snarsty weg for		
Publin	315	
(for) Ludmilla . . .		Ludmilla Slavitzsky, in whose apartment
a book	211	Joyce lived when he came to Paris, an admirer of Joyce, who translated his play, <i>Exiles</i> , into French and who was one of the signers of the "Protest" against the charge of pornography against <i>Ulysses</i> which enabled the piracy of the work and its sale without remuneration to Joyce. This "Protest" is undoubtedly the most famous list of signers in the world, since it has a higher number of the signatures of really great and highly talented people than ever before assembled under one banner.
the Lug	130	From the ancient account of the Baile an
lugs	88	Scail:
the lug	162	"They saw the champion himself in the
the lug	165	house before them, in his king's seat.
Lugnaquillia's	204	There was never found in Teamair a man
lugwags	243	of his great size, nor of this comeliness,
lug	315	for the beauty of his form, the wonderful-
longarmed lugh	507	ness of his face.
Lugh the		"He spoke to them and said to them:
Brathwacker	594	'I am not a Scal indeed, and I reveal to thee part of my mystery and of my renown: It is after death I have come; and I am of the race of Adam, <i>Lug</i> , son of Edleun, son of Tighernmas, is my name. What I have come for is to reveal to thee the life of thine own sovereignty and of every sovereign who shall be in Teamair.'"
		Lug was one of the chief men of the

Tuatha de Danaan when Nuada of the Silver Hand was king. Before the battle of Magh Tuireadh, Lug called to his presence the smiths, carpenters, surgeons, sorcerers, cup-bearers, druids, poets, witches and the chief leaders and asked them questions as to the nature of the service each was prepared to render in the battle. From each he received a professional answer and these questions and answers are among the most curious of ancient literature, throwing a strong light on the world of knowledge which has accumulated between that time and ours. Joyce forgets neither and does not undervalue the skills that were then possessed.

- |                                    |     |   |
|------------------------------------|-----|---|
| Lumproar                           | 10  | See: Leonie   |
| Lumptytumptumpty<br>had a Big Fall | 106 | When Faber and Faber published sections of <i>Work in Progress</i> Joyce wrote a small rhyme which closes with these two lines:<br>Humptydump Dublin squeaks thru his<br>norse<br>Humptydump Dublin hath a horriple<br>vorse.<br>thus identifying the fall as the fall of Dublin into the power of the English. |
| Luttrell                           | 81  | The Luttrells were a prominent family in Ireland, whose home at Luttrellstown became the seat of Lord Annaly.   |

# M

- m.ds. 232 On the 31st of December, 1710, Swift  
M.D.D.O.D. 413 sent the following letter to Esther Johnson  
(Stella):  
    *"Would you answer MD's letter,  
    On New-Year's Day you'll do it better:  
    For when the year with MD gins,  
    It without MD neverlins."*  
    These proverbs have always old words  
in them:  
    *lins is leave off.  
    But if on New Year you write nones  
    MD then will bang your bones."*  
In Swift's letters to Stella he frequently  
addressed her as MD—a part of the little  
language he used to her, supposedly in  
imitation of the way she had spoken as a  
young child, while he was a secretary to  
Sir William Temple at Moor Park and  
Esther's mother lived in the house with her  
daughter, whom Swift is reputed to have  
instructed in her letters.
- Ma reinebelle 527 See: judyqueen  
Macdublins 87 See: Dublin  
Macfinnan's cool 578 See: Finn MacCool  
Mac Isaac 227 See: butt  
MacMahon chaps 99 At the siege and battle of Kinsale Brian  
MacMahon of Ulster betrayed O'Neill  
and O'Donnell and warned the English  
they were to be attacked. His son had  
been a page to Sir George Carew and in  
return for a bottle of whisky he betrayed  
his country. Instead of surprising the  
English, they found the English mounted  
ready for pursuit—the route of retirement  
led through a boggy glen and although  
O'Donnell drove back the English, the

		day ended in a humiliating failure and it is now believed that several other of the chiefs had turned traitor.
The MacNamara	271	A Dalcassian chief, who brought his clansmen to Brian Boru's support in preparation for the Battle of Clontarf.
Paddley		
MacNamara	325	
Mick na Murrough	330	After the Statute of Kilkenny had been passed, apprising the native Irish chiefs of the contempt England felt for their people, O'Connor of Connaught and O'Brien of Thomond joined forces against the Earl of Desmond and took Limerick, which had long been held as an English stronghold. The MacNamara was appointed Warden of Limerick, but he was treacherously murdered by the English.
		Quin in County Clare ( <i>Cuinche</i> , in Gaelic equals grove of arbutus) is the country of The MacNamaras—the Franciscan abbey in Quin was founded in 1402 by Sioda MacNamara within the towers of an ancient Norman castle.
Maccool	6	See: Finn MacCool
Mac Oscar	46	See: Oscar fils d'Ossian
MacPherson's Oshean	123	Oisín (a word which signifies literally the "little fawn"), the son of Finn MacCumhaill, has within the last hundred and more years attracted much attention among the most learned men of Europe. Mr. James MacPherson, a Scottish gentleman, gave to the world about the year 1760, a highly poetic translation of what he pretended to be some ancient genuine compositions of Oisín. It is no part of this Glossary to review the long and learned controversy which followed the publication of these very clever imitations of what was then, and for a long time afterwards, believed to be the genuine style of Oisín's poetry, but of all of MacPherson's translations, in
Rageous Ossean	139	
Makefearsome's		
Ocean	294	
Ossian roll	385	

no single instance has a genuine Scottish original been found.

Madama Lifay 224

See: Liffey

Made the man who  
had no notion of shop-  
keepers feel he'd rather  
play the duke than  
play the gentleman

128 See: ironed dux

madhugh

325 Hugh Roe O'Donnell was imprisoned in Dublin Castle in 1586. In 1599 he fought a bloody battle against Sir Conyers Clifford and his English forces at Ballinacast Castle on Lough Arrow, completely defeating him. In 1591 he was a fugitive from English law in a valley between Rathdrum and Glenmole, which lies along the line of a large fault, a valley between huge glacial moraine-boulders which lie in immense piles on either side of the road. It was already famous in the time of Hugh Roe as a resort of fugitives.

When Hugh was made Earl of Tyrconnel, his cousin deserted to the English side; they met in a famous battle at Lifford in Donegal County, his cousin commanding the English garrison of Derry in the year 1600.

In 1597 he drove off the English at Ballyshannon inflicting death on thousands as they attempted to cross the Erne.

Maggy's tea 116

See: Tea

Magnus . . . is the  
bettest bluffy blond-  
blubber of an olewid-  
geon what overspat a  
skettle in a skib.

329 In Geoffrey Keating occurs the following:  
"But Magnus, not satisfied with this servile homage from Mortough, fitted out a numerous fleet which he manned with Danes and Norwegians and set sail for

		the Irish coasts (1129 A.D.). But the Irish were prepared to receive him and surprised him with such success that Magnus and all his men were destroyed."
Magogagog	71	See: Agog and magog
Magpeg Wöppington	210	Margaret, known as Peg, Wöffington, a great actress on the English stage who was originally a poor Irish child who sold China oranges on the streets of Dublin to earn her living; she was a high-spirited and modern woman who lived in an era which mistook her vitality for wickedness—Charles Reade, the author of <i>Cloister and the Hearth</i> , has written a good story of her career, <i>Peg Woffington</i> . She made famous a character <i>Wildair</i> , a man's part which she played like a man, the first woman to appear on the English stage in men's breeches.
make me feel good in the moontime	528	See: abeam of moonlight's hope
Makefearsome's Ocean	294	See: Mac Person's Oshean
Malachus Micgranes	4	MacGreine was one of the three last kings of the Tuatha De Danaan, who were in joint sovereignty over Ireland. The other two were MacCuill and Mac Ceacht. MacGreine fell in battle with the sons of Miledh and was killed by Amhergin in the year 3500 of the Age of the World.
Malachy the Augurer mlachy way for gambling	155 341	St. Malachy, the friend of Bernard of Clairvaux, who was the first to receive the pall from Rome at an ordination in the year 1132. The father of St. Malachy is described in the Annals of the Four Masters as "chief lector of divinity of this school (Armagh) and of all the west of Europe."
malahide	583	Malahide, a small town on the water near Dublin, where Malahide Castle was found-

ed in the reign of Henry II, by Richard Talbot and "The Abbey", one of the finest churches in the whole district of Fingal.

Martyrology of Gorman	349	One of the ancient Gaelic works containing invaluable social reference and a fine history of that section of Ireland.
Mask one. Mask two. Mask three. Mask four. Our four avunculusts.	367	See: Four Masters
Mawmaw, luk, your beeffetay's fizzin over	308	See: Tea and the last translation, Chapter V.
maxims	176	The name of big guns used in the World War—Joyce refers to the fact that he went on writing <i>Ulysses</i> , despite the raging of the War all round him, uninfluenced by its clamor and prejudices.
Mum's for's maxim	228	
may he colp, may he colp her, may he mix-andmass colp her!	238	See: Cokenhape
mayaqueenies	234	See: judyqueen
Mayo	479	One of the counties of Connaught—in the extreme southeast is the battlefield of Moytura, the scene of a defeat of the Firbolgs by the Tuatha de Danaan.
Meagher	61	One of the leaders of the Young Ireland movement, who made his famous speech "Be it for the defense or be it for the assertion, of a nation's liberty, I look upon the sword as a sacred weapon." The entire beautiful speech is famous in Ireland. Twice convicted by the British, the last time he was sent to Van Diemen's Land for life, convicted of treason. This was in the year 1848.
Wally Meagher	211	
Meaghers	214	
Meagher	508	
meath	352	A county in Leinster (Midh in Gaelic), the fertile plain surrounding the valleys

- of the Boyne and Blackwater, was once the center of the kingdom and in Tara contained the seat of the High King of all Ireland.
- meesh, meesh 457 See: mishe, mishe
- Mell of Moy 131 In a poem written in 430 A.D. by Dubhthach Ua Lugair there is a passage which reads,  
 "The blessing which he gave never decays  
 Upon beautiful Mell."  
 This Mell was the wife of Crimthaun (he who gave the blessing) and daughter of Ernbraun, king of the Deisé, now the Decies in the county of Waterford.
- merlinburrow 5 The indefatigable Stowe, in his British Chronicle, printed at London in the year 1614, gives an account that these Saxons were so pleased with the air and the fertility of the island that they barbarously murdered at one massacre 480 of the nobility and gentry of Britain, and that Aurelius Ambrosius, then King of Britain, caused the stones that were brought by Merlin from Mount Clare, in the province of Munster, to be erected in the same place where the barbarous execution was committed as an eternal monument of the Saxon cruelty upon the natives of Britain. These stones, when they were fixed, were called Chorea Gigantum, but now are known by the name of Stone Henge, upon Salisbury plain. That historian asserts further that the Irish brought these stones with them from Africa and what Geoffrey of Monmouth observes is very remarkable, that not two of those stones came originally out of the same part of that country.
- Mevrouw von Andersen 413 Margaret Anderson, who together with Jane Heap, started a literary magazine



which was the first place in which *Ulysses* appeared. It was being published serially when the Vice Squad brought them to trial for publishing pornographic literature and they were fined \$20,000. It is my impression that Kahn, the banker, bailed them out.

- Mick na Murrough 330 See: The MacNamara
- Miledd 540 In Keating's *General History of Ireland* are the following lines,  
*My Pity How Ireland Standeth*  
 "Sadly is the state of the ancient mother of the sons of Miledh, her former loyal possessors, deformed through their leaving her unprotected against the evils that encompass her."
- milesian 253 Geoffrey Keating describes five successive invasions of Ireland—of these the last to come were the sons of Miledh, whose descendants were known afterwards as Milesians. They attempted to land in Wexford but were forced to sea by spells of the De Danaan who raised a storm against them. Their fleet was wrecked and only three "sons of Miledh" landed. From the survivors, Heber and Heremon and Amergin, the Gaelic race in Ireland derives.
- Milltown 71 A village almost in the very bed of the Dodder River, subject to frequent inundation in the past, a place for recreation in former times.  
 There is now a large stone viaduct of nine arches for the Dublin and Southeastern Railway across this Dodder valley.
- Mind your pughs  
 and keaghs 349 See: pioghs and kughs
- Misha Misha 249 See: mishe, mishe
- mishe, mishe 3 Gaelic for "I am, I am", the form of a  
 where misches lodge 27 famous poem by Amergin, one of the

missymissy	65	earliest poets of Ireland, which Stewart
mushymushy	96	McAlister believes may very well have
mishy-missy	145	been a sacred hymn of the Druids. It
Misi, misi!	148	begins,
Mitzymitzy!	225	<i>"I am the wind which blows over the sea,</i>
Misha Misha	249	<i>I am the wave of the ocean"</i>
Mishy Mushy	277	and closes
Meesh, meesh	457	<i>"I am the god who creates in the head of</i>
Mushe, mushe	505	<i>man the fire of thought"</i>
I yam as I yam	604	
misonesans	76	A word to recall the sad fate of the sons
		of Milesius or the Milesians who were
		the early settlers of Ireland.
Missas	607	Missa is the Latin word for Mass—The
		Missa Recitata is a Mass in which those
		attending respond to the prayers.
Missis-liffi	159	See: Liffey
Mrs. Niall of the		
Nine Corsages	96	Niall of the Nine Hostages was monarch
niallist of the ninth		of Erinn in A.D. 428.
homestages	346	
Mr. Michael Clery . . .		Father O'Clery with two of his brothers
Mr. Martin Clery	520	and a cousin wrote the history of Ireland
		from the earliest times to the death of
		Hugh O'Neill. It is known as the <i>Annals</i>
		<i>of the Four Masters</i> .
Mister Finn . . .		
Mister Finnagain	5	See: Finn MacCool
Mr. Finnimore	24	See: Finn MacCool
Mr. T. M. Finnegan	221	See: Finn MacCool
Mitzymitzy!	225	See: mishe, mishe
mlachy way for		
gambling	341	See: Malachy the Augurer
Molesworth Fields	57	By a marriage with Chief Baron Bysses's
		only daughter the estate passed into the
		possession of the Molesworth family, who
		subsequently became the Viscounts Moles-

worth of Swords. The celebrated Drapier's letters were addressed by Swift to Lord Molesworth at "Brackdenstown".

- |                       |     |  |
|-----------------------|-----|--|
| Molloyd O'Reilly      | 616 | See: Persse O'Reilly   |
| Mongan                | 41  | <p>Mongan, son of Fiachna Lurgan was killed with a stone by Arthur, son of Bicar, one of the Britons of whom Beg Boirche said:</p> <p><i>"Cold is the wind across Ile, which they have at Ceanntire</i></p> <p><i>They shall commit a cruel deed in consequence, they shall kill Mongan, son of Fiachna</i></p> <p><i>Where the church of Cluainn-Airthir is at this day, renowned were the four there executed,</i></p> <p><i>Cormac Caemh with shouting, and Illann, son of Fiachna,</i></p> <p><i>And the other two—to whom many territories paid tribute,</i></p> <p><i>Mongan, son of Fiachna Lurgan, and Ronan, son of Tuathal."</i></p> |
| monopoleums           | 94  | See: Leonie  |
| Monster Book          | 178 | Book of Munster  |
| moonshée              | 182 | See: shee  |
| moopetsi meepotsi     | 276 | See: pepette   |
| Mooreparque           | 359 | Jonathan Swift as a young man served as secretary to Sir William Temple, a retired   |
| morepork!             |     | English diplomat of great influence and  |
| morepork!             | 407 | personal power, at Moor Park in Surrey, England. It is said that Stella Johnson, the child of a dependent or servant in the house, learned her letters with Swift's help.  |
| Mooseyeare            |     |  |
| Goonness's            | 414 | See: Guinnesses  |
| more than half of the |     |  |
| lines run north-south | 114 | It would be well for the reader to obtain one of several of the fine books on Ogham inscriptions which contain photographs   |
| Such crossing is      |     | showing the strokes cut into the stone   |
| antechristian of      |     |  |
| course                | 114 |  |

		running as Joyce says, "north-south," meaning up and down, the strokes were made on either side of a central line which started at the bottom of the upstanding stone, ran to the top and down the other side. The bibliography gives the names of books on this writing, which ante-dated Christianity, as Joyce also says.
morosity	189	The quality of being bitterly dissatisfied with the world in general, causing one to be likely to growl out bitter speeches.
Mortadarthella	151	<i>Morte D'Arthur</i> by Sir Thomas Malory, the tales of King Arthur and His Round Table.
most holy Kevin	605	See: Saint Kevin's
Mountjoy	45	Hugh O'Neill, in the late 1500's succeeded in uniting the north and south of Ireland, and by his wars brought about her independence, which England feared mightily, so she sent over Lord Mountjoy, who together with Carew, by means of treachery, offers of friendship, bribes, forgery and other such weapons brought about the eventual ascendancy of the British, through the poisoning of Red Hugh O'Donnell when on his way to ask assistance of the king of Spain. In Dublin there are many spots commemorating the name of Mountjoy, symbolic to the Irish of all that is despicable.
moves in vicious circles	134	See: Vico's road
moy liffe	54	Two rivers of Ireland
Moyelta	76	Moy, a town on the Blackwater, with a tree-planted square, was built on the plan of Marengo by its founder, the Earl of Charlemont (1728-99).
Moy	203	Also a river of Ireland.
Moy Eireann	312	
selo moy	340	
Moyhammet	418	
Moy Kain	455	

Moyle	136	In Ferguson's translation of the <i>Lays of the Sons of Usmach</i> is a very beautiful poem about the fate of the Children of Lir which carries lines of utmost beauty, spoken by Lir's daughter, who has been turned by magic into a swan. The extreme cold she is suffering, protecting her two brothers from the icy waters of the Moyle gives rise to a wonderful speech and a most vivid realization of the cold of those waters. See also Fiona MacLeod's <i>Iona</i> .
Moyle	315	
Moylendsea	428	
moyne	469	Moyne, in County Mayo, contains Ross Abbey. From its heights may be seen the beautiful wild Joyce Country.
muckwits of willesly	273	See: ironed dux
Mullingaria	345	Mullingar, the county town of Westmeath, is an ancient village outside Dublin, an agricultural center and the place where a horse-fair is held each November—a garrison town, prosperous and rebuilt, so that its age is not apparent. Joyce refers to it in <i>Ulysses</i> .
Mullinguard	371	
Mum's for's maxim	228	See: maxims
murtagh	314	When Murtagh O'Bryen was king of Ireland, Magnus, king of Norway sent messengers to him with a pair of shoes which he was commanded to wear upon his shoulders as testimony of his submission, which Murtagh did—the nobility of Ireland were furious at such abject conduct and remonstrated with the king, who said he would rather save his people than his pride. Magnus fitted out a fleet and set sail for Ireland and he was so anxious to revenge the Irish for the defeats the Danes and Norwegians had suffered that he landed with a few of his nobility before the body of his fleet and began setting fire to the country round about. The Irish

were prepared—they had laid ambushes to cut him off from his forces and destroyed him and all his men. When the rest of the fleet arrived, the destruction of their captain had so strong an effect that they sailed away and never came back.

mushy mushy	96	See: mishe, mishe
my Larry bird!	534	See: larrons o'toolers
my quest, my queen	360	See: judyqueen

## N

naas	516	Originally Nas na Riogh—the meeting place of the kings—once the residence of the kings of Leinster. It suffered much in 16th-17th centuries and was burned by Rory Og O'More in 1597.
Nap	9	See: Leonie
nap	176	
Nap O'Farrell Patter Tandy	516	See: nipper dandy
Napoleon the Nth	33	See: Leonie
napper Handy	408	See: nipper dandy
nappotondus	273	See: nipper dandy
nathandjoe	3	See: Jonathan See: Swift
New South Ireland	78	The Southern Catholic section of Ireland which struggled for its freedom and today constitutes the Irish Republic, the small northern Protestant Ireland still being connected to the British Empire.
niallist of the ninth homestages	346	See: Mrs. Niall of the Nine Corsages

nipper dandy	345	Napper Tandy; hero of Ireland.
nappies	39	In October 1779 the Irish Parliament,
napper	40	through its member Grattan, in a famous
Nopper Tipped a		speech, called An Amendment to the
Nappiwenk	105	Address to the Throne, asked the throne
nappotondus	273	of England for Free Trade, the right to
napper, Handy	408	import and export as she pleased. However
dapper dandy	464	eloquent this speech was, it was the fact
Nap O'Farrell		that the Volunteers of Ireland were armed
Patter Tandy	516	over all the country and Napper Tandy
		had his military crops mustered on the
		College Green just outside the doors of
		the Irish Parliament, which "persuaded"
		the English government to restore to Ire-
		land the trade rights she had been robbed of.
Nippo-luono	81	See: Leonie
nollcromforemost	362	See: Bold Boy Cromwell
Non plus ulstra	283	A witty reference to Ulster's attitude to-
		wards Ireland—willing to take wealth
		from her soil but unwilling to share her
		fortunes.
none	619	None, the name of the ninth hour of the
		Divine office. This part of the breviary is
		constructed like the other lesser hours.
Nopper Tipped a		
Nappiwenk	105	See: nipper dandy
Nore	203	Refers to the Mutiny at the Nore when
anore	273	the Irish held the English in their power,
Norening	330	for the English navy was manned by Irish
		sailors and in the mutiny, had Ireland
		given the call to her men to leave their
		places, England would have been helpless
		and France would quickly have completed
		her downfall.
		Time and time again the history of Ire-
		land gives proof of how the fate of England
		was entirely dependent on the faithful
		service of the Irish and how she was re-
		warded for her loyalty by suffering and
		the most harsh injustice.

Had the mutineers at that time chosen to carry the British ships into an Irish port, no power could have prevented them; and had there been a strong insurrection in Ireland it is more than probable they would have delivered one half of the English fleet into the hands of Ireland.

- |  |          |  |
|--|----------|--|
| Norening   | 330      | See: Nore  |
| North Armorica<br>Armourican's   | 3<br>447 | Niall of the Nine Hostages, when he had finished his design upon the kingdom of Wales, carried his arms into France and invaded the country at that time called Armorica, but now Little Brittany, and from thence he led St. Patrick and his two sisters into captivity.—Keating, <i>General History of Ireland</i> . |
| North Lazars' Waal   | 209      | The North Wall, part of Dublin's great breakwater system—see the map which shows its position and relationship to places Joyce mentions frequently.  |
| North Strand   | 534      | See the endpaper sketch of the bayside of Dublin.  |
| North, Wall  | 559      | The construction of the harbor in Dublin began in 1714 with the embanking of the Liffey and the building of the quay known as the North Wall. See the endpaper map of Dublin.  |
| northern tory, southern whig, an east-anglian chronicler and a landwester guardian | 42       | See: swift   |
| Nowhare's yarcht   | 335      | According to Keating, "The kingdom of Ireland lay wild and uninhabited for 300 years after the Deluge, until Partholanus, son of Seara, son of Sru, son of Easra, son of Framant, son of Fathocda, son of Magog, son of Japhet, son of Noah, arrived there with his people."   |



Nublid 140 See: Dublin

Number Wan Wan

Wan

ever youthfully  
yours makes eleven  
add the hundred 283  
One and eleven 325  
a hundred and  
eleven 425

After the most stormy debate remembered in the Irish Parliament, over the question of Union with England, the question was called for. It is not easy to conceive still less to describe the anxiety of that moment. As the members walked in, one by one, to be counted, the eager spectators, ladies as well as gentlemen, leaning over the galleries, ignorant of the result, were panting with expectation. The murmurs of suppressed anxiety would have excited an interest even in the most unconnected stranger, who had known the objects of the contest. How much more, therefore, must every Irish breast which panted in the galleries have experienced that thrilling enthusiasm which accompanies the achievement of patriotic actions, when the Minister's defeat was announced from the chair!

Mr. Egan, Chairman of Dublin County, a coarse, large, bluff, red-faced Irishman, was the last who entered. His exultation knew no bounds; as No. 110 was announced, he stopped a moment at the Bar, flourished a great stick which he had in his hand over his head, and with the voice of a Stentor cried out: "And I'm a hundred and eleven!"

He then sat quietly down and burst out into an immoderate and almost convulsive fit of laughter; it was all heart. Never was there a finer picture of genuine patriotism. He was very far from being rich, and had an offer to be made a Baron of the Exchequer with 3500 pounds sterling a year, if he would support the Union, but refused with indignation. On any other subject he would have supported the government.

# O

- O blood and thirsthy  
orange 405 Orange is the color of the Anglo-Irish, of the Protestants who live in Ulster and are united to the British Commonwealth. A study of Irish history reveals a story almost unbelievable in its brutality and ruthless slaughter of innocent people. Without studying this history it is impossible to understand the Irish, or Joyce, who was a passionate believer in, and lover of, his own country.
- O Connibell 311 See: O'Connell
- O rally, O rally, O  
rally! . . . have yous  
viewsed Piers' aube? 593 See: Persse O'Reilly
- O reelly! . . .  
(or so it appierce) 512 See: Persse O'Reilly
- O Shee who then 290 See: shee
- O Sheem! O Shaam! 580 See: shee
- oakboys 385 See: Hearts of Oak
- obeli 120 These are critical marks used in ancient manuscripts to designate a suspected reading of passage or to indicate a superfluous passage.
- obliffious of the headth  
of hosth that rosed  
before him 317 A reference to the Bill introduced by O'Conor Power to stay evictions by compelling the landlord in every case to compensate for disturbance. A very fine account of this whole proceeding is furnished in D'Alton's History of Ireland. The Tories in power in the English government despised the minority Irish party.
- O'Breen's 56 Stephen O'Breen, erenagh of Mayo, died in year 1231. Tighernach O'Breen, the

annalist, successor to Ciaran and Coman, died 1088. This according to the *Annals of the Four Masters*.

Obrianais's beromst! 339

See: Brian Boru

The O'Brien 270

Donal O'Brien, King of Thomond, aided by Roderick O'Connor, in 1174 overcame the forces of Strongbow in a contest in the ancient town of Thurles.

In 1182 he founded the Abbey of Holy Cross as a shrine for the relic of The True Cross given by Pope Paschal II to Donough O'Brien, grandson of Brian Boru, in 1110.

O'Bryan Mac Bruiser 376

See: Brian Boru

O'Colonel Power 317

O'Connor Power.

During Parnell's time and the Prime Ministry of Gladstone things had come to such a pass in Ireland that 500,000 were on the books of Irish Relief Committees; rents were not and could not be paid with a consequent large increase of evictions. Land League meetings were denouncing landlordism. At this pass, Mr. O'Connor Power brought in a bill to stay evictions by compelling the landlord in every case to compensate for disturbance. The Chief Secretary brought in a Compensation for Disturbance Bill on the part of the government. As this bill was not passed by the House of Lords, Parnell crossed over to Ireland and advised the Irish peasantry to put into complete moral Coventry anyone buying a farm from which a neighbor had been evicted. Before a month was over this advice was acted upon in the case of Capt. Boycott.

In the House of Commons Parnell watched for two years, then entered into the beginning of his real political career by obstructing bills, thwarting the party

		in power and wasting the time of the House of Commons, methods he learned by observation. In the beginning he was alone, but he was soon joined by O'Connor Power and several others, giving him about five or ten in his party. His methods of obstruction became a point at issue between Butt and himself—Parnell gradually gaining more and more adherents and Butt losing them; Butt died in 1879, leaving the ground clear for Parnell to carry on.
The O'Connor	271	By the treaty of Windsor, Roderick O'Connor ceased to be Ard-Ri. Other Irish princes were asked to pay their tribute to Henry and so the high King of Erin lost all authority except in his native Connaught. It was through his carelessness and lack of decision that Ireland passed into the power of the English.
oceanic society	125	Ossianic Society—in remembrance of Oisín, the great Irish pagan poet, son of Finn MacCool, also a poet,—founded in the nineteenth century to print the original along with notes and translation of the great Irish manuscripts in the libraries of Ireland and England, unknown, until this work was done, to fewer than a handful of scholars. O'Donovan, O'Curry, and Standish O'Grady are the three men who did most to make this material available to the world—and the name of Kuno Meyer, though not associated with the Ossianic Society, deserves to be kept in grateful memory.
Ochone!	277	Irish for "Woe is me!"
Ocone! Ocone!	297	
O'Clery	385	Four miles north of Ballyshannon are the ruins of Kilbaron Castle, an ancient fortress of the O'Clerys, a family renowned for their skill in literature and history. Father Michael O'Clery (1575-1643) was
O'Clery's	386	

the chief of the "Four Masters" of Donegal who compiled "The Annals of the Four Masters", one of the most important compilations of genealogy and early history of Ireland.

O'Connell 81  
 O'dan 56  
 o'connell 70  
 your home ruler is  
 Dan 133  
 Daniel 160  
 brave Danny boy 303  
 o'connell's 310  
 O Connibell 311  
 dangieling 322  
 connellic 326  
 O'Connell 580

Dan O'Connell who was elected as the first Catholic member of the House of Commons in a thrilling election in the County Clare, where the "Forties" broke away from the restraint of the landlords and voted for one of their own. His election undoubtedly forced the passage of the Emancipation Bill, which gave the Catholics some rights.

He was a brilliant lawyer, who became the first Irish Catholic to be elected Lord Mayor of Dublin. It was he who formed the New Catholics Association, and who influenced the bringing in of the Catholic Emancipation Bill, founded the Association for the Repeal of the Union with Britain, held the greatest meetings ever gathered together in Ireland—almost half a million at Tara, where he spoke in 1848. Even in the United States there was an intense interest in the Repeal, a declaration being made that if England plunged Ireland into civil war, Canada should be seized. O'Connell was arrested by the British government, and on his release his conservatism gave rise to the break which resulted in the formation of the Young Ireland party.

O'Daley 48

There were twenty-one different O'Daleys who were poets and chief poets or ollamhs to the Kings of Ireland. Godfrey Finn O'Daly, or Geoffrey the Fair, was chief poet to the MacCarthys of Desmond. A later successor, Godfrey O'Daly Finn, son of Donough, also a chief poet, died in 1507.

O'dan	56	See: O'Connell
oddmund bakes	256	See: Burke
O'Dea's	59	Mahon O'Dea, son of Loughlin, lord of Kinel-Fearmaic, died 1588.
O'Delawarr Rossa	212	O'Donovan Rossa, a leader of the Fenian movement, who was convicted of treasonable conspiracy in 1858 and again in 1865, when he was given a life sentence for high treason. On the evidence of Michael Davitt it is reported that he was treated worse than an animal by his English jailers, hands chained behind his back, he was forced to take in his food as an animal does and the food was of a condition not fit for human consumption. His arrest, with that of other leaders, had the most serious effects in setting back the cause of Irish freedom.
Of all the green heroes . . . the white-most, the goldenest!	234	See: Finn MacCool
offals boys	304	See: Offaly
Offaly	31	In Gaelic, Ua bhFailghe, is a long L-shaped area extending from the Bog of Allen to the Shannon and south beyond the Slieve Bloom range. The eastern part originally in the province of Meath, was occupied by the Molloyes and the O'Dempseys, the southwest, originally a part of Munster, was the home of the O'Carrolls. The area was made shire land in the time of Phillip and Mary and was given the name of King's County. In this area of Offaly was built Clonmacnoise, near the bank of the Shannon River, one of the earliest, most famous religious foundations of Ireland.
offals boys	304	
owfally	329	
offal	419	
awfully	577	
Og	46	Irish for youth or the younger. See: Tir-nan-Og, the Land of Youth

ogham 123  
 oghres on walls 27  
 Oghrem 340

The method of writing used by the early Celts in Ireland consisted of straight lines above and below a central line and had a definite marking for twenty alphabetic letters, which were named for trees. The alphabet is called Beth-luis-nion which are three letters of the first group of this alphabet which is arranged as follows:

b	l	w	s	n
h	d	t	c	qu
m	g	ng	z	r
a	o	u	e	i
<i>Joyce</i>				
e	g	g	i	w
f	d	h	i	j
r	o	x	z	

Pages 120, 121, 122, and 123 are delightful spoofing of the methods used by scholars in translating ancient tablets and inscriptions, particularly with reference to Ogham writing, carved on stone or wood in pagan and early Christian times in Ireland.

There is a very fine discussion of this language in Stewart MacAlister's *The Secret Languages of Ireland*.

An early formula to express the idea of "never" was: "Till ogham and pillar be blent together, till heaven and earth, till sun and moon be blent together."

In the *Tale of the Dun Cow* there is quoted a line from a stone pillar written in Ogham,

"Here Eochaid Airgtech Caoilte slew me in an encounter against Finn."

oh day of rath! 340  
 oh flaherty 80

See: rath

Eochaidh Muighmheadhoin, Monarch of Erin, died 379 A.D., leaving five sons, of whom one, Brian, became King of Connaught and was the ancestor of the O'Fla-

hertys and other great families of that province.

O'Flaherty was a famous Irish scholar living in the 17th century.

There is also a character in LeFanu's novel *The House by the Churchyard* by that name who is mentioned in *Finnegans Wake*, as above.

O'Higgins, Kevin

Minister of Justice in the first Free State, he was one of the most courageous of the makers of modern Ireland. He was assassinated in Booterstown Avenue in 1927, the last victim of a period of bloodshed before order was restored.

Oirisher Rose 92

See: dark Rasa Lane

Ossean 139

Oisin, the son of Finn MacCumhall, author, with his brother Fergus, of the Fenian poems, metrical tales, which are the earliest imaginative literature of the ancient Gaedhils still existing in manuscript.

Issossianusheen 267

osion 326

I popetithes thee,

Ocean, sayd he,

Oscarvaughther . . .

forforfirst of giel-

gaulgalls and hero

chief explunderer of

the clansakultic 326

Ossian 385

by the holy child

of Coole 531

Osseania 593

olave 564

See: ollave (see first chapter of Part I)

Old Bailey 85

Old Baily Lighthouse stands in a commanding position, 475 feet above the sea. The cottage known as Old Bailey got its name owing to its white color and conspicuous position, visible a great distance off.

The small massively built portion belonged to the old lighthouse, which consists of two portions, quite distinct from one another.



old Belly	177	See: Bull Bailey
old Cromwell's Quarters	68	See: Bold Boy Cromwell
Old Finncoole	569	See: Finn MacCool
Old House by the Coachyard	213	<i>The House by the Churchyard</i> by Le Fanu.
the old house by		This was an old novel in Joyce's father's
the churpelizod	96	library which Joyce must have read as a
whouse be the		child, since its scenes and characters were
churchyard	221	impressed deeply on his mind and they
the churchyard in		turn up in many places throughout the
the cloister of the		entire work, too numerous to mention
depths	467	here. Its scene was laid in Chapelizod
In the church by		which was supposed to be the birthplace
the hearseyard	621	of Iseult.
old year's eve 1132	397	See: 1132 A.D.
Olla podrida	92	From <i>St. Stephen's</i> a publication of the Catholic University which on its title page reads "A record of University life." In Volume I no. 5, March 1902 an article called <i>Girl Graduates Chat</i> reads as follows: "Dear Olla Podrida, I can not express to you with what feelings of pleasure and satisfaction I read the letter signed F J C Sheffington in your February issue. It was indeed a source of joy to me to find that there is at least one man (and a young man to judge by his writing) who properly estimates the serious and important nature of the position which we women occupy in the universal and academic scheme of things . . ."
ollaves	13	This was the highest rank of poet in
ollollowed	7	ancient Ireland; his education was long
ollaves	499	and minute, it extended over a space of
olave	564	twelve years of hard work. This rank was responsible for knowing genealogies, syn-

chronisms and historic tales; knowledge of the seven kinds of verse and how to measure them by letters and syllables; judgment of seven kinds of poetry; and improvisation, that is, to contemplate and recite verses without thinking of them beforehand. According to several of the most ancient authorities, the ollave (ollamh) or perfect Doctor, was bound to have for recital at public feasts at least Seven Fifties of these Historic narratives and there appear to have been various degrees in the ranks of the poets as they progressed in education towards the final degree, each of which was bound to be supplied with at least a certain number.

The Ollaves of music, those raised to the highest order of musicians in ancient Erin were obliged by the rules of the order to be perfectly accomplished in the performance of 3 classes of music:

1. Suantraighé—which no one could hear without falling into delightful slumber.
2. Goltraighé—which no one could hear without bursting into tears and lamentation.
2. Geantraighé—which no one could hear without bursting out into loud and irrepressible laughter.

Olover Krumwall

299

See: Bold Boy Cromwell

olmond bottler

118

Ormond, the head of the main branch of the Butler family, was the chief power in Ireland standing for King Charles against the Parliament. He had been brought up a Protestant in England and was violently anti-Catholic. He used his Irish connections to help England fight Ireland and aided in getting Irish church lands into the possession of the Anglican church and to keep Ireland bound by Poyning's law

		which made the English Parliament supreme in all laws affecting Ireland.
O'Loughlins	49	O'Loughlin, Muirheartach, son of Niall, senior of the northern Ui-Neill, and King of Ireland, slain in the battle of Leithi-Cam in year 1166. They were a famous family of warriors and kings.
Omnitudes in a knutshedell	276	Study of everything in a book about Ireland, "My cluster of Nuts", the dell where the shee dwell.
One and eleven	325	See: Number Wan Wan Wan
one man in his armour was a fat match al- ways for any girl under shurts.	23	A passage Joyce evidently enjoyed because he has used it in <i>Ulysses</i> , which comes from the Drapier's Letter IV, addressed to the Whole People of Ireland, October 1724, written by Jonathan Swift and appearing under the pen-name, "the Drapier". The passage reads as follows: "For in reason, all government without the consent of the governed is the very definition of slavery: But in fact, eleven men well armed will certainly subdue one single man in his shirt."
How a mans in his armor we nurses know	361	
I'm a man of Armor	446	
		At the Battle of Clontarf <i>The Annals of the Four Masters</i> especially record that the Danes were in heavy armor and the Irish in satin shirts. The ancient Irish appear to have felt pride in not wearing armor, because they continued for hundreds of years to wear satin shirts, after all their enemies had adopted armor.
one of Biddy's beads went bobbing till she rounded up lost histereve	213	See: Belinda of the Dorans

one yard one handard and thartytwo lines	389	See: 1132 A.D.
Or an earl was he, at Lucan?	620	See: Lucan
O'Rangans	30	O'Riagain, Flannagan, abbot of Cill-dara, died in 920, of the original family of the O'Regans.
orange garland	140	A reference to the influence of the English Protestant element in Dublin where the Orange Dublin Corporation for many years held down the advancement of Cath- olic Irishmen.
orangery	110	
orange flavoured		
mudmound	111	
her bloodorange		
bockknickers	208	
O blood and thirsty orange	405	
It will all take bloss as oranged	528	
oreillentall	357	See: Persse O'Reilly
oreilles	270	See: Persse O'Reilly
O'Reillys	71	See: Persse O'Reilly
oreils. Piercey, piercey, piercey, piercey	482	See: Persse O'Reilly
origen	161	Origen (182-251 A.D.) an Alexandrian father of the Greek church who founded a system of philosophical doctrine which taught a three-fold sense of the Scriptures: literal, moral and mystical—the preexist- ence of all human souls and the probable restoration of all fallen beings.
ormonde caught butler	519	Sir Piers Butler, Earl of Ormond and Ossory. Their castle was built in 1192 by William le Mareschal, Earl of Pembroke, son-in-law of Strongbow; about 1400 it passed by purchase to James, 3rd Earl of Ormonde, the descendant of Theobald Fitzwalter, who had received lands from Henry II and the appointment of Chief
olmond bottler	118	

		Butler of Ireland and whose son took the title of Butler as surname. The Butlers played a prominent part in Irish history and waged a bitter feud with the Fitzgeralds of Kildare. In 1791 the earldom was revived in favor of John Butler, after having been lost in defence of the Stuart cause.
O'Ryne O'Rann	372	See: rann
Oscan wild	419	See: wilde
Mac Oscar	46	<i>Oscar fils d'Ossian</i> . A play in which Talma took the part of Oscar, enacted in the time of Wolfe Tone in the late 1700's. Oscar was the son of Oisín, the son of Finn MacCool, a famous hero and warrior, as were they all.
oscar	66	
Oscar, that son of a Coole	68	
Oscarvaughther	326	
osker	326	
an oscar sister	384	
O'Shem the Draper with before letter	421	Jonathan Swift wrote <i>The Drapier's Letters</i> which united and aroused the Irish common people to a knowledge of their rights and a determination not to accept Wood's coinage. These <i>Letters</i> are recommended as desirable supplementary reading. See: Draper and Deane
osion	326	See: Oisín
Ossian roll	385	See: MacPerson's Oshean
Osti-Fosti	48	See: Hosty
otay	262	See: Tea
ould cup on tay	117	See: Tea
Our cousin gourmand, Percy	235	See. Persse O'Reilly
our fiery quean	327	See: judyqueen
our four	397	See: Four Masters
Our isle is Sainge	110	Ireland was often referred to in early continental literature as the Island of Saints.

- Joyce is also here saying that it is holy—  
deriving its motive power from “the sky”.
- Our Larry’s own day 517 See: larrons o’toolers
- our own little Graunya 68 See: puir old wobban
- Our svalves are  
svalves aroon! 311 “Ourselves, ourselves alone.” from a  
speech of Griffith’s which became the  
name of the new organization, “Sinn Fein”  
(Gaelic for above words).  
See also: fain shinner
- our wee free state 117 Ireland became a Free State in the year  
1932 and has had a difficult time, due to  
the presence of the northern part as a  
property of the British Empire, which  
crops out in such unjustnesses as the de-  
livery of mail from America intended for  
the Free State, of gifts and money through  
her ports, subject to tax, very much as the  
Russians did to goods coming from Amer-  
ica to the White Russians exiled within  
their own land by the Revolution.
- owen 223 Owen Roe O’Neill, the great Irish man  
of the Forties, who came within a hair’s  
breadth of saving Ireland from the British  
and winning back its independence. He  
was a nephew of Hugh O’Neill, Earl of  
Tyrone, who received his training and ex-  
perience in military command in the serv-  
ice of Spain. On the 6th of July, 1642, he  
landed at Doe in north Donegal. He was  
given command of the Northern army and  
at once began to train his men. In June  
1646 he fought and won at Benburb  
against the British command in Ulster,  
the Scots general, Monroe.
- Owen Roe was on his way to join  
Ormond when he fell ill in Cavan and  
died—many believe, poisoned by the Brit-  
ish. In a sense Ireland never recovered  
from this loss, for Cromwell’s devastation

and later troubles left the Irish at the mercy of England.

Owen Bray

In the 18th century Loughlinstown was the center of a great hunting district and was much patronised by devotees of the chase. There was then in the village a well-known hunter's inn, owned by one Owen Bray. These sporting times have been commemorated in the fine old hunting song, "The Kilruddery Hunt".

owfally 329

See: Offaly

Oxmanstown 47

oyne of an oustman 310

oxmanstongue 355

This is a section to the north in Dublin, which quarter was originally known as "Ostmen's Town", or the town of the Danes.

oyne of an oustman 310

See: Oxmanstown

## P

Paddley MacNamara 325

See: The MacNamara

paid full feines for  
their sinns 330

See: fain shinner

the pale 26

There was a wall  
of course in erection 6

the prankquean

nipped a paly one 22

a brace of palesmen 42

pillfaces 78

the Pale 128

some lumin pale 136

pales 143

private paly-

peachum pillar-

posterns 235

The English Pale. Towards the close of the reign of Edward I there seems to have been a general tendency on the part of English settlers throughout the country to congregate in the district around Dublin, which thence became known as The English Land. It was not until a century later that it became known as "The Pale", from which period it shrank until by 1515 it included portions of but four counties, Dublin, Kildare, Meath and Louth.

With the view of anglicizing such Irish as lived within the Pale, it was enacted

pale	269	in 1465 that every Irishman dwelling
Pales	289	among the English in these four counties
that bunch of palers		"shall go like an Englishman in apparel,
on their round	323	shall be within one year sworn the liege
pale	332	man of the king and shall take an English
pale of palisades	539	surname of one town as Sutton, Chester,
		Trim, Scrine, Cork, Kinsale; or of colour,
		as white, black, brown, or art or science,
		as smith or carpenter; or office as cook,
		butler, etc. and he and his issue shall use
		this name under pain of forfeiting his
		goods yearly."

In 1494, at a Parliament convened at Drogheda by Sir Edward Poynings, an act was passed for the construction and maintenance of a great double ditch or rampart around the whole district. There is a portion now surviving near Clane, where it commences  $\frac{1}{2}$  mile northeast of the village running northward for half a mile until lost in the lawn of Clongowes Wood College.

The favorite ambition of Richard II was to drive the Irish out of Leinster and in this he would probably have succeeded but for two great natural obstacles: the Bog of Allen, at that time covered by primeval forest and held by the O'Connors, Princes of Offaly. The other was the wild mountainous tract extending for over 40 miles south and south west of Dublin over 20 miles wide, which remained unsubjugated and even unexplored by the English up to recent times. Into neither of these districts durst the armoured and mail-clad Anglo-Normans venture, as their elaborate equipment would only prove their undoing and facilitate their destruction by the agile and light-footed Irish kerne, who were as much at home in these trackless forests



and treacherous swamps as the snipe and the woodcock. SEE ENDPAPER MAP.

pale of palisades	539	See: the pale
pannellism and grime	243	See: parnella
Panniquanne	606	See: judyqueen
pantry bay	409	The <i>Autobiography of Wolfe Tone</i> contains a chapter, "The Bantry Bay Expedition" which relates how the vessels of the French, filled with soldiers to help Ireland free herself from English rule, in sight of the shore—never disembarked and were forced finally by bad weather to return to Brest. It is one of the most heartbreaking tales in history, but we now know that the English had bribed the French to sever the flagship of the French admiral from his fleet and to make sure that the expedition were a failure. The heartache and longing which Tone put into the effort to get this expedition organized and the terrible suffering of seeing it so nearly succeed, and then fail, are reflected in Joyce again and again—the Americans would find in Tone a hero like their own John Paul Jones, were they to read his <i>Autobiography</i> .
papishee	62	In the <i>Leabhar Gabhala</i> it says: "Before Iceland was settled from Norway there were in it men called, 'Papae'; they were Christian men and they came oversea from the West, for there were found left by them Irish books, bells and croziers. The Norse settlers of Iceland were later Christianized by Irish missionaries."
paradigmatic	70	In grammar a paradigm is the model for the inflection of a class of words, as of a particular declension.
Parasol Ireilly	525	See: Persse O'Reilly

Parkes O'Rearelys	354	See: Persse O'Reilly
parnella	173	Charles Stewart Parnell, whom Joyce and his father both loved and admired—Joyce wrote about him in an essay at the age of nine, again in <i>Dubliners</i> , again in <i>Portrait of the Artist as a Young Man</i> . It was Ireland's treatment of Parnell which had a large part in his conviction that he should stay away from his native land.
Putterick O'Purcell	187	
pannellism and grime	243	
Chawleses Skewered		
parparaparnelligoes	303	
parssed our alley	373	See: Persse O'Reilly
Parsuralia	353	See: Persse O'Reilly
Partholonians	381	<p>The kingdom of Ireland lay wild and uninhabited for the space of three hundred years after the Deluge, till Partholanus, son of Seara, son of Sru, son of Easru, son of Framant, son of Fathocda, son of Magog, son of Japhet, son of Noah, arrived there with his people.</p> <p>The reason why Partholanus left his own country and undertook this voyage was because he slew his father and mother in Greece, in order to obtain the crown, and hinder his elder brother of the succession; but the vengeance of God overtook the inhuman parricide and destroyed some time after, nine thousand of the posterity of his colony by the pestilence.</p> <p>The four sons of Partholanus were Er, Orbha, Fearon and Feargna. Those four divided the kingdom between them—Er possessed all the country from Oileach Neid in the north to Dublin, in Leinster. Orbha governed all from thence to the isle of Barrymore, in Munster; Fearon enjoyed all from thence to Galway, in Connacht and Feargna ruled the whole tract back to Oileach Neid.</p> <p>The posterity of Partholanus and his followers continued in the island 300 years till the whole number of the inhabitants,</p>

who were 9000 persons, were destroyed by the plague at the Hill of Howth, in that kingdom.

particularist

prebendary

43 See: swift

patterjackmartins

7 In 1917, when Joyce was living in Zurich, there came to him a man he had never seen, who called himself Joe Martins, and made to Joyce the astonishing proposal that Joyce write a scenario for a movie which would have rich women in its cast, who would wear their own furs and who were to contribute money for the privilege of being in a movie—the title suggested was *Wine, Women and Song*.

It was through this Joe Martins (who was an adventurer and swindler, who popped up more than once in Joyce's life, whose real name was Jules something or other, a black sheep in the family of a gynecologist in Holland) that Joyce met Mr. Claud Sykes, who proposed to Joyce that he should play the part of Robert Hand in *Exiles*.

peace, O wiley

332 See: Persse O'Reilly

pearced our really's

90 See: Persse O'Reilly

pearse orations

620 See: Persse O'Reilly

peeling

468 Sir Robert Peel, when Chief Secretary for Ireland, wrote of Daniel O'Connell's speech in defense of John Magee: "His speech is a more atrocious libel upon the Government and the administration of justice, in Ireland than the gross libel which he professed to defend."

When he became Prime Minister he declared that Queen Victoria was against Repeal and that England would go to war with Ireland rather than see Repeal go through. In answer to this, the Irish in New York held a series of meetings which

lasted a week, whereat it was counselled that if England plunged Ireland into civil war, Canada should be seized. President Tyler expressed himself as in favor of Repeal.

Peel was in favor of a Cromwellian type war against the Irish and a new influx of English into Ireland, but the Irish did not rise, due to the influence of O'Connell, who did not believe in bloodshed.

peep estrella	178	See: a stell
peep of tim boys	385	"Peep-o-Day Boys": Protestants, who raided Catholic houses for arms at the break of day, met in a battle at a place called The Diamond and defeated the Catholic "Defenders". The Protestant forces then formed an association called the Orange Society which rapidly spread throughout Ulster. It seems that they regarded Catholics with special abhorrence and they took an oath to exterminate any in their midst. They put up notices to Catholics to leave the province by a certain date. Grattan denounced these Orange outrages, but the Castle party did nothing.
piping tom boys	385	
piopadey boy	470	
peer's aureolies	341	See: Persse O'Reilly
Pelagiarist	525	Pelagius, who was born in the Irish colony of West Britain, or Wales, was Abbot of Bangor, the school where Columbanus was educated. He had one of the most powerful and original minds in the church and for his preachings he was accused of heresy by Pope Honorius at the instigation of Augustine. He taught that all men were capable of goodness and that no such thing as original sin was possible. He journeyed through Italy, Africa (where he was tried) and Syria and is reputed to have been of great eloquence.
pelaged	358	

Stowe, the English annalist, asserts in his chronicle that Pope Adrian IV, an Englishman by descent, bestowed the kingdom of Ireland upon Henry II in the first year of his reign and in the year of our redemption, 1154. This author relates that this donation was conferred upon the King of England on condition that he would revive the profession of the Christian faith which was dead throughout the island, that he should polish the rude manners of the inhabitants, defend and restore the rights and revenues of the church and clergy and take especial care that every inhabited house in the kingdom should pay annually one penny to the Pope, under the name of St. Peter's Pence.

pepette	143
peepette!	96
pette	143
pitounette	143
pettest	145
pipetta mia	147
(pip')	
(pct')	232
Pcepette!	248
pepettes	272
Moopetsi meepotsi	276
Pipette	276
Popottes	366
pipette	374
(pcep'et' peepet')	449
Pip pct	459
p. p.	467
Pipetto, Pipetta	470
Pipette	500
Pipette! Pipette	500
Pipep	502
Pip! Pcep!	540
Haveandholdpp.	571
pipette	571
Pepep	590

From the *Journal to Stella*, the letters Swift wrote to Esther Johnson in Ireland while he was in England. The "little language" which appears in them is supposed to be a teasing imitation of Stella's speech when a small child, still affectionately remembered by Swift. He refers to her as "Ppt" and to himself as Pdfr, which may mean poor dear foolish rogue. Joyce imitates this language in other places in *Finnegans Wake*, especially the confusion of the letters "l" and "r", in expressions such as Swift uses, "nevle saw ze rike" for "never saw the like."

perce me rawly	626	See: Persse O'Reilly
peregrines	484	Peregrini were the Irish monks who went on foot all over Europe and to the Holy Land and Greece in the early centuries of the Christian era, establishing schools and teaching—the map of the places established and formed by these Irish peregrini is very large and full of names, containing a large percentage of all the famous names of scholarly monastic settlements. SEE ENDPAPER MAP.
Peregrine	398	
peregrinantibus	398	
persecussion	125	See: Persse O'Reilly
persequstellates	107	See: Persse O'Reilly See: a stell
perse-quired	92	See: Persse O'Reilly
Persse O'Reilly	44	In the Easter Rising—Padraic Pearse was shot by the English as a leader of the Rebellion. John Boyle O'Reilly (1844-1890) poet and revolutionary, was born at Dowth Castle on the Boyne River near Newgrange and the tumulus of Dowth. He edited the <i>Boston Pilot</i> which gained the support of the Irish in America for the Irish people in their struggles for freedom, particularly in connection with the National Land League, headed by Parnell. The O'Rahilly who had opposed the Rising, but had gone out in it because he felt himself committed if the action had once been taken, in dashing from their headquarters in the General Post Office, then in flames, was shot dead. Persse was the maiden name of Lady Gregory.
Reilly-Parsons	26	
O'Reillys	71	
pearced our really's	90	
perse-quired	92	
horeilles	102	
Prszss Orel Orel	105	
He Perssed Me		
Here	106	
perquestellates	107	
ereperse	117	
persecussion	125	
forth of his pierced		
part came the		
woman of his		
dreams	130	
piercers, ally to a		
host of rawlies	133	
Percorello	134	
Persic-Uraliens	162	
Eire-whiggs raille	175	
Perce-Oreille	175	
aspersed	203	
how pierceful	222	

Our cousin gour-	
mand, Percy	235
Pursy Orelli	243
Yes, pearse.	262
piers eerie	266
oreilles	270
o'ralereality	289
Peace, O wiley!	332
pierce his . . . ear	333
peer's aurcolies	341
Pitsy Riley	342
Percy rally	352
Parsuralia	353
Parkes O'Rarelys	354
oreillentat	357
Perscoroyal	358
pearcin	363
piers	372
parssed our alley	373
P.R.C.R.L.L.	
Royloy.	378
pierce of railing	390
Persse	419
Pierrse	420
parses orileys	467
oreils. Piercey.	
piercy, piercy, piercy	482
Pursyriley	482
Perce!	491
Erill Pearcey O	493
ballets in Parsee	
Franch	495
Riley	495
Piers Aurell	496
Persee and Rahli	497
beers o'ryely	498
O reelly! . . .	
(or so it appierce)	512
Parasol Ireilly	525
Purscs Relle	580
O rally, O rally,	
O rally! . . .	

have yous viewsed		
Piers' aube?	593	
Molloyd O'Reilly	616	
pearse orations	620	
perce me rawly	626	
petery pence	13	The Bull of Pope Adrian IV in the year
Penceless Peter	210	1154 reads in part "And further also we
peterwright	269	do strictly charge and require that all the
		people of that land (Ireland) do with all
		humbleness, dutifulness and honour re-
		ceive and accept you as their leige lord
		and sovereign reserving and excepting the
		right of Holy Church to be inviolably
		preserved as also the yearly pension of
		Peter pence out of every house, which we
		require to be truly answered to St. Peter
		and to the Church of Rome."
petrock	203	See: thuartpeatrick
phausdheen phewn	412	See: Finn MacCool
philadelphians	572	Philadelphia was a city to which more
a falladelfian	73	than one Irish patriot fled from death in
Phil Adolphos	93	his own country. The first of these was
Philadespoinis	165	Wolfe Tone, who used America the way
philadolphus	167	it would be used today by an American—
Fellagulphia	320	he communicated across several oceans
foul a delfian	378	with persons interested in the welfare of
		Ireland, via contacts he set up in Phila-
		delphia, when he fled from Belfast with
		his family. It is thrilling to an American
		to hear such a legendary hero drop names
		like Princeton familiarly from his tongue.
		The Irish have always included America
		in their thinking and feeling, since she
		first came into being as a nation.
●phoenish	4	A reference to Phoenix Park in Dublin,
Finnish pork	39	largest public park in the world, where
phoenix in our		the murder of the Chief Secretary for
woodlessness	55	Ireland, Lord Frederick Cavendish and
Phornix Park	80	the Permanent Under-Secretary, Thomas
phoenix	88	Henry Burke, by Joe Brady and his In-



the phoenix be	
his pyre	128
phoenished a	
borgiess	130
phoenix	136
Fiendish park	196
phoenish	322
sphinxish pairc	324
Finest Park	461
sphoenix spark	473
feelmick's park	520
Finn his park	564

vincibles, in the year 1882, was an event which rocked the Irish world and led to the downfall of Parnell and the loss of liberty for Ireland, because Forster saw in it a chance to implicate Parnell in the guilt and accused him in the English Parliament of permitting crime in pursuance of the Land League. Parnell said he would defend himself only to the Irish people and the famous trial of Pigott completely freed Parnell, but this began the break in his power, which the English desired at at any cost.

The name Phoenix as applied to this Park came from the old manorhouse, the original purchase from which the government developed the Park, the name of which is supposed to have referred to the appearance of the house standing on a hill overlooking the Liffey, suggesting the conventional attitude of the Phoenix bird rising from its ashes.

The more widely accepted version of the origin of the name, however, is a derivation from a spring called "Fionn-uisge" (Feenisk), which had been resorted to from time immemorial for the beneficial effects of its waters. It seems probable that the Fionn-uisge, or Feenisk spa, originated the name of the lands on which the Phoenix manor house was built by Sir Edward Fisher. The lands formed the earliest portion of the Park, subsequently known as the Phoenix.

The government being without any official residence for the Irish Viceroys, in 1618 repurchased the Phoenix lands with the new house and until the Restoration it was the principal viceregal residence.

phyllisophies of	
Bussup Bulkeley	435
Berkeley	423

Bishop Berkeley (1685-1753) was born at a cottage near Dysert Castle, two miles

from Thomastown. He went to school at the Grammar School in Kilkenny, where Swift, Congreve, Farquhar were also educated.

He was made Bishop of Cloyne (in Irish, Cluain Uamha, the meadow of the cave) in 1734. This was an ancient bishopric founded by St. Colman in the sixth century. In the cathedral at Cloyne is an alabaster effigy of Bishop Berkeley by Bruce Joy.

He wrote a pamphlet, *The Querist*, which is often quoted as Irish Nationalist propaganda, directed against the wasteful economy of the Ascendancy.

He is the most brilliant thinker and philosopher writing in the English language, the only true philosopher that language can claim, an idealist of a most original cast of mind, who promulgated the thesis "esse est percipi", the doctrine which denies the existence of matter. He also attacked Locke's position of the separation of primary and secondary qualities as pertaining to things, stating that it is only in the particular, the actual, in which anything can have being and that therefore, there could be no presence of a primary quality such as weight, without some secondary quality such as color, accompanying it, that the primary qualities do not exist separately, but only as they are manifested in existing objects which also always have some one or more of the secondary qualities at the same time.

He graduated from Trinity, the College from which so many of Ireland's great men have graduated, and he referred to himself always as an Irishman, especially in his private notebooks.

		with whom the Irish invaders were in constant fights.
pickpackpanel	575	This was the permanent situation as regards Irish trials, instanced at the trial of John Magee. Attorney-General Saurin, an Orangeman, had charge of the prosecution. In choosing the jury, every man who was suspected of the slightest regard for Irish liberty was considered ineligible. A solid Orange jury was picked and the Lord Chief Justice belonged to the Administration.
pickts are hacking the saxums	565	When the Picts were fighting the Saxons in the British Isles before the settlement of the Angles.
pierced	84	See: Persse O'Reilly
piersers, ally to a host of rawlies	133	See: Persse O'Reilly
Pierrese	420	See: Persse O'Reilly
piersified	44	After Shane O'Neill had been completely defeated at Lough Swilly in the year 1567, he was never able to reorganize his forces. He went to the Scots for aid and they seemed to receive him cordially, but they had not forgotten the defeat they suffered at his hands two years previously; a brawl arose, insults were passed between them and the Scots murdered Shane. His body was thrown into a pit. It was afterwards dug up by a Captain Piers and the head cut off and brought to Dublin where it was placed on a stake on top of the English Governor's castle. Capt. Piers was paid the reward of 1000 marks which had been offered for Shane's head.
pierced	84	
how pierceful	222	
piers eerie	266	
piers	372	
pigotted	133	Richard Pigott, who had forged the letters which implicated Parnell as being an accomplice of the Phoenix Park murderers
spigotty	16	
Piggott's	43	

piggotry	99	and accused him of advocating assassination as a political weapon, was brought on the witness stand February 20, 1889 and was destroyed by his cross-examiner, Sir Charles Russell, who gave him a list of words to spell, one of which was "hesitancy", which he had spelled, "hesitancy" both in the forged letters and in the witness stand. He fled from England a day or so later and committed suicide in Madrid, just prior to the arrival of the police.
Pigott's	282	
piggots	349	
pillary of the Nilsens	322	Nelson's Pillar in Dublin made famous by the scene in <i>Ulysses</i> .
pillfaces	78	See: the pale
pilluls of hirculeads	128	"Pillars of Hercules"—this was the name of an Inn famous in the time of the great Irish patriot, Wolfe Tone, which he mentions as frequenting in his <i>Autobiography</i> .
pinch in time of the ideal	64	This theme has been in Joyce's work since his first study, <i>Stephen Hero</i> .
Ideal Present		
Alone Produces		
Real Future	303	
if thou wilt serve		
Idyall as thous hast		
sayld	325	
pioghs and kughis	350	In Douglas Hyde's study of Irish literature, he makes mention of how the "q's" in Welsh Gaelic all become "p's" in the words of Irish Gaelic.
qq: . . pp:		
Mind your pughis		
and keaoghs	349	
piopadey boy	470	See: peep of tim boys
piping tom boys	385	See: peep of tim boys
pitts paythronosed	32	Mr. Pitt, that great, but mischievous and mistaken statesman, at the time the independence of Ireland as a nation was forced thru the power of the Irish Volunteers, professed himself to be a reforming pa-
Pit	33	

triot, but it was profession only; his deep and solid intellect was soon perverted by the pride of his successes, and confidence in his omnipotence. He reigned at an unexampled era, his fertile and aspiring, but arrogant genius led him into a series of grand and magnificent delusions, generating systems and measures, which, while professing to save, sapped the outworks of the British constitution and accelerated, if not caused, the financial ruin in which he left his country. He, however, lived long enough to rule as a minister by that system of corruption which as a patriot, he had reprobated.

By the Red and Black lists to be found in Jonah Barrington's book, it is evident that of those who had in 1799 opposed the Union, Lord Castlereagh purchased twenty-five before the second discussion in 1800, which made a difference of fifty votes; it is therefore evident that by the public and actual bribery of these twenty-five and not by any change of opinion in Ireland or any fair or honest majority, Mr. Pitt and his instruments carried the Union in the Commons House of Parliament.

pius	156	Pius XII, the present Pope, who came to the head of the Holy See in 1939.
Pitsy Riley	342	See: Persse O'Reilly
the plain of Ir	86	The valiant Ir, the son of Milesius, with his ship, met with the same fate, for he was divided from the fleet and was driven upon the western coast of Desmond, in the kingdom of Ireland, where he split upon the rocks and every man perished.
I wouldn't miss her for irthing on nerthe.	207	This Ir, who was so unhappily lost, was a prince of great bravery and military experience, always in front of an engagement at the head of his Gadeliens, at-

tended with success whenever he fought, by his very name a terror to his enemies. The posterity of this warlike general were the noble Clana Rugh-raidhe, who kept a splendid and magnificent court for the space of 900 years at Emain Macha, in the province of Ulster and for 700 years of the time were the heroes of the age they lived in and were reputed the celebrated champions of the western parts of Europe.

Plunkett

127 W. C. Plunket, member of the Irish Parliament in the fiery days when she was yet a free nation and the question of her Union with England was being fought out in that body, rose at a crucial moment and made a speech which is regarded as the finest ever made there—urging the independence of the Irish body from governance by the English Parliament—Ponsonby was a teller when it came to a vote and the British lost by six votes—111 for independence, 105 for Union. The year after this, the English having spent 1,000,000£ to bribe Irish landlords, they won by a margin of eight votes. Thus was the freedom of a country sold in a story of scandalous bribery by both titles and money. Read Jonah Barrington—*Rise and Fall of the Irish Nation*.

Also Joseph Plunket, who was executed by the English for his part in the Easter Rising of 1916. Read the quiet, moving account by James Stephens, *Insurrection*.

pognency of  
orangultonias

343 Refers to the restrictions placed upon the Irish Parliament by Poyning's Law and the detrimental influence of Orange societies as exemplified by Protestant treatment of Catholics in Ulster County.

- 143 Poyning's Law (10th Henry vii.c.4), introduced by Sir Edward Poyning in 1495, provided that the Anglo-Irish living in the Pale should submit all Bills to the Chief Governor of Ireland for approval by the English Parliament before being introduced into the Irish Parliament, also the Irish Parliament could not be convened without the permission of England—thus taking away any independence and rendering the Irish virtually slaves.

It also provided that the Irish within the Pale take English surnames, dress and talk like Englishmen and that they be taxed to support the building of the wall (double ditch and thrown-up dirt) which was to shut out hostile Irish from outside the Pale, who were constantly harassing them.

- |                 |     |   |
|-----------------|-----|---|
| Poolbeg flasher | 215 | This was begun in 1761 and finished in        |
| pool the begg   | 7   | 1768. The present granite causeway was        |
| Poolbeg         | 46  | then gradually built inwards towards the      |
| pool beg        | 264 | city until it had joined the earlier portion, |
|                 |     | 32 ft. wide at the base and tapering to       |
|                 |     | 28 ft. at top.                                |

Gerard Boate, in 1652 wrote this description of the Port of Dublin "Dublin haven hath a bar in the mouth upon which at high flood and spring-tide there is fifteen and eighteen feet of water, but at the ebbe and nep-tide, but six. With an ordinary tide you can not go to the key of Dublin with a ship that draws five feet of water, but with a spring tide you may go up with ships that draw seven or eight feet. Those that go deeper can not go nearer Dublin than the Rings-end, a place three miles distant from the bar, and one from Dublin. This haven almost all over falleth dry with the ebbe, as well below Rings-end as above it, so as you may go dry foot round about the ships which lye

at anchor there, except in two places, one at the north side, halfway betwixt Dublin and the bar and the other at the south side not far from it. In these two little creeks (whereof the one is called the pool of Clontarf and the other Poolbeg) it never falleth dry, but the ships which ride at an anchor remain ever afloat; because at low water you have nine or ten feet of water there. This haven, besides its shallowness, hath yet another great incommmodity, that the ships have hardly any shelter there for any winds, not only such as come from the sea, but also those which come off from the land, so with a great south-west storm the ships run great hazards to be carried away from their anchor and driven into sea; in the beginning of November, 1637, in one night ten or twelve barks had that misfortune befalln them, of the most part whereof never no news hath been heard since."

The Pool of Clontarf is now called The Pool and the other the Poolbeg, or little pool.

Pook	338	See: pools of the phooka
pools of the phooka	194	Poulaphouca—the name of a place where
pookas	102	the river Liffey forms the boundary be-
pooleypooley	206	tween counties Wicklow and Kildare. The
pookal	313	river, which traverses a picturesquely
Pook	338	wooded gorge, terminating at the bridge
Holophullopulace	342	in a series of irregular rocky ledges, falls
		over these ledges into a pool 150 feet
		below.
		The name Poulaphouca means the pool
		of the Pooka, a kind of malevolent goblin
		peculiar to Ireland, but related to the
		English Puck and Robin Goodfellow.
poor old quakers	395	See: Four Masters



poorblond piebold hoerse	273	See: white horse
Popattes	366	See: pepette
prankquean	21 23	See: judyqueen
prankquean nipped a paly one	22	See: the pale
pranksome Quaine	508	See: judyqueen
precentor	60	The leader of the choir of a collegiate or monastic church or of monks in choir—obsolete except as the name of one making the arrangements for divine service.
private paly peachum pillarposterns	235	See: the pale
pro-cathedral		The Pro-Cathedral on Marlborough Street was thus called because the other two cathedrals, St. Patrick's and Christ Church were Protestant. The three churches appear in <i>Finnegans Wake</i> as Marlborough the Less, Greatchrist, Holy Protector.
prooboer	491	See: boer's trespass on the bull
Prszss Orel Orel	105	See: Persse O'Reilly
prunktqueen	250	See: judyqueen
Pshaw	303	George Bernard Shaw, famous Irish wit
shavers in the shaw	41	and dramatist of our own day, with whom
shaw	112	Joyce did not see eye to eye.
Shaw	378	
psuckofumbers	340	The history of Finn Mac Cumhaill's "Thumb of Knowledge" is as follows: He was once hunting in the County of Tipperary when a woman he did not know came up to the spring-well where he was standing, filled a tankard and walked off. He followed her until she came to the side of a hill where a concealed door opened suddenly and she walked in. The

door shut so fast that Finn's thumb was caught. He extracted it with great difficulty and to soothe the pain, put it into his mouth, when he suddenly discovered he had the gift of foreseeing future events.

In an ancient prophecy ascribed to Finn Mac Cool there are the following lines:

*"Finn having one day sat in the east,  
Over the sea at the hill of Edar  
He saw a black cloud approach from the  
north  
Which all of a sudden darkened Erinn.  
The hearty Caeulte then said  
To noble Finn of Almhain:  
'Put thy thumb of knowledge to thy tooth  
And leave us not in ignorance.'"*

Finn goes on to show that this black cloud meant the Saxons or Anglo-Normans who would despoil Erinn and after several defeats would succeed to kill one of Ireland's great chiefs, Hugh Roe O'Donnell (not mentioned by name of course).

Publin	315	See: Dublin
Puddlin	287	See: Dublin
puir old wobban	13	Ireland
Graunya's spread's		
abroad	58	
our own little		
Graunya	68	
puritan shoots advancing to Aran chiefs	475	A phrase to describe the actions of England towards Ireland, particularly the Cromwellian invasion.

In the days of the Firbolgs, Aran Islands were settled by St. Enda, who evangelised the inhabitants and established convents and schools there. Its possession was disputed between the O'Briens and O'Flaherties and while the dispute was going on the English conquered the O'Fla-

herties. Clanrickarde held the castle of Arleyn for an entire year after the surrender of Galway. When this castle fell, the soldiers of Cromwell destroyed the church of St. Enda and constructed a strong fort, garrisoned for many years thereafter by the British.

Purses Relle	580	See: Persse O'Reilly
Pursy Orelli	243	See: Persse O'Reilly
Pursyriley	482	See: Persse O'Reilly
Putterick O'Purcell	187	See: parnalla

## Q

qq' . . pp:	314	<p>"There is one curious characteristic distinguishing from its earliest appearance, the Celtic language from its Indo-European sisters: this is the loss of the letter "p" both at the beginning of a word and when it is placed between two vowels. This dropping of the letter "p" had already given to the Celtic language a special character of its own at the time when, breaking forth from their earliest home the Celts crossed the Rhine and proceeded, perhaps a thousand years before Christ to establish themselves in the British isles. The Celts who first colonised Ireland said, for instance, atir for pater, but they had not yet experienced that curious linguistic change which at a later time is assumed to have come over the Celts of the Continent and caused them to actually change into a "p" the Indo-European guttural "q".</p>
the pees with their caps awry are quite as often as not taken for kews with their tails in their	119	
these curly me-queues are of Mippa's moulding	280	
mind your pughes and keaoghs	349	
pioghs and kughes	350	
Mint your peas!		
Coax your qyous!	472	

Their descendants, the modern Irish, to this very day retain the primitive word forms which had their origin a thousand years before Christ. So much so is this the case that the Welsh antiquary, Lhuyd, writing in the last century asserted that 'there were scarce any words in the Irish besides what are borrowed from the Latin or some other language that begin with "p", insomuch that in an ancient alphabetical vocabulary I have by me that letter is omitted.'"

Quoted from Douglas Hyde *Literary History of Ireland*.

quaggy waag for stumbling	197	"Rocky Road to Dublin"
quality queens	394	See: judyqueen
quayhowth	129	See: whooth?
queen lying abroad from fury of the gales	567	See: judyqueen
queen of pranks	68	See: judyqueen
queen was steep in armbour	135	See: judyqueen
Queena	377	See: judyqueen
queendim	157	See: judyqueen
queenoveire	28	See: judyqueen
queens	446	See: judyqueen
quicklimers	174	Gorman describes in his life of Joyce how Joyce was afraid to return to Ireland when invited by Yeats to participate in the Tailteann Festival, remembering how Irishmen had thrown quicklime in the eyes of Parnell, when the news of his divorce had been played upon by the church and by England to divest him of his popular strength, he declined, because

he did not wish a similar misfortune to hamper the writing of *Finnegans Wake*.

Quin	305	The word means Queen (Ireland) but also stands for John Quin, the brilliant Irish lawyer who lived in New York, who was Joyce's friend, purchased Joyce's books, helped him with legal advice and left his fine Joyce collection to the great New York Public Library.
quoties	188	See: toties quoties
qvinne	62	See: judyqueen

## R

Rageous Ossean	139	See: MacPerson's Oshean
rawhoney	17	This stands for the town Raheny. From
Ratheny	129	Mt. Prospect Ave. an ancient roadway and field-path lead to Raheny, passing by a tunnel under Lord Ardilaun's grounds and crossing the Naniken River by a ford, a route passable only in dry weather.
rainbow huemoures	102	The rainbow, which Joyce has used as one of the symbols of his book.
rudd yellan grue- bleen orangeman in his violet indigona- tion	23	
grene ray of earong it waves us to yon- der as the red, blue and yellow flogs time on the domi- sole, with a blewy blow and a windigo	267	
that she spin blue to scarlad	562	

- in his true false-  
heaven colours from  
ultraviolet to subred  
tissues 590
- rann 44 Rann is the name for a stanza of Irish  
king of all ranns 45 verse of certain definite characteristics.  
the rann, the rann,  
that keen of old  
bards 363 Saltair na Rann is an early Irish book  
O'Ryne O'Rann 372 the manuscript of which is in the Bodleian  
rann 451 Library at Oxford. It means Psalter of  
rhyme the rann 580 Poems. This was the work of the great  
genealogist Dubhaltach Mac Fírbisigh,  
written in 1650. The title was taken from  
a more famous book, written by Angus  
Ceile De in the 8th century, also called,  
Saltair na Rann, which consists of 150  
poems on the history of the Old Testament.
- Rantinroarin Batteries  
Dorans 372 See: Belinda of the Dorans
- rapparees  
The Rapparees were undrilled soldiers  
who waged guerilla warfare on the forces  
of King William at the time James was  
contesting the throne with him. Ireland  
remained true to her legitimate monarch,  
but James fled to France, leaving the Irish  
Army leaderless. They appointed Sars-  
field to head the army under Tyrconnell,  
but some of the officers who were prop-  
erty owners, defected. The Rapparees  
gave valiant service, but eventually the  
Irish had to capitulate.
- rath 340 In MacFírbis' *Book of Genealogies* we find  
wrath 58 the following: "Such is the stability of  
oh day of rath! 340 the old buildings that there are immense  
Rathfinn 377 royal raths (or palaces) and forts through-  
rath 532 out Erin, in which there are numerous  
hewn and polished stones and cellars and  
apartments under ground within their  
walls. In Bally L'Dowda, in Tireragh, on  
the banks of the Moy there are nine  
smooth stone cellars under the walls of

this rath and I believe it is one of the oldest raths in Erin and its walls are of the height of a good cow-keep still."

At Ardscoil near Dublin rises the Rath of Mullamast, a hill 563 feet high, that was once a stronghold of the Leinster kings. In 1577 this was the scene of a treacherous massacre of the chiefs of Leix and Offaly, by the English and their allies, the O'Dempseys, who had invited them to a friendly conference and there slaughtered them.

Ratheny 129 See: Raheny

Rathgar 497 The Rathgar Road was constructed in the 17th century from Rathmines.

The castles of Rathmines and Rathgar both suffered considerable injury at the Battle of Rathmines, having been occupied and defended by parties of fugitives from Lord Inchiquin's portion of the Royalist army.

Geoghegan wrote these lines about Rathgar:

*Rathgar upon thy broken wall  
Now grows the lusmore rank and tall,  
The night owls through thy arches  
sweep,  
Thy moat dried up, thy towers a heap  
Blackened and charred and desolate—  
The traveler marvels at thy fate.*

James Joyce lived with his family for three years at 41 Brighton Square, Rathgar. SEE ENDPAPER MAP.

rathmine 215  
rath in mine 16  
oh day of rath!  
Ah, murder of  
of mines! 340  
wrathminders 541

Rathmines village in old times commenced opposite Rathgar Road and in addition there was a portion known as "The Chains", because a number of dilapidated shanties at this point were enclosed by chains hung from stone pillars such as now surround Stephen's Green. The Swan Water, now a subterranean river, flows past

this point and has given name to the avenue known as Swanville place.

Another residence of the Joyce family during Joyce's youth was on Castlewood Avenue, Rathmines.

No. 8 Ontario Terrace, Rathmines, was the residence of John Mitchel at the time he was convicted of felony by a packed jury and sentenced to a penal colony of the British in Ireland island in the Bermudas.

## Ratisbon

From the Life of Marianus, written in Russian by a Russian monk, we learn that one of the brothers of the Irish monastery at Ratisbon, Maurus by name, an industrious man and well skilled in carrying on business, set out, accompanied by one boy, through the wilds of the world, and coming to the Czar of Russia, received from him and from the princes of the very rich city of Kiev, capital of Russia, valuable skins of wild beasts to the amount of one hundred marks, and carrying the same on small vehicles came peaceably to Ratisbon with merchants. With the price of these skins he erected the edifices of the cloister and also the house of the monastery.

## SEE ENDPAPER MAP.

Redshanks for ever! 500  
 in his redhand 85  
 worn rolls are red 107  
 hoisted in red and  
 lowered in black. 286  
 Like the regular  
 red-shank I am. 411

In *Rise and Fall of the Irish Nation* Sir Jonah Barrington gives the original Red list of the members of the Irish Parliament who voted *against* the Union with England in 1799 and in 1800, men whose names often bear the word "incorruptible" after them, because there was no offer of title or gold or privilege that could woo them from their love of Ireland. The Right Honorable Sir John Parnell, Chancellor of the Exchequer, was dismissed by Lord Castlereagh because he was incorruptible.



This was Charles Stewart Parnell's grandfather.

The Reds and Blacks came to bear these designations as the result of the existence of the Red and Black lists which appeared in 1800, of the two groups of men, the Reds who voted both times against the Union and the Blacks, whose purchased vote made the Union possible.

The detailed account of the day by day events which led up to Ireland's loss of freedom on the day she voted for Union with England is presented in the excellent, clear account by Sir Jonah Barrington.

Reilley-Parsons 26 See: Persse O'Reilly

reine of the shee 68 See: judyquen  
See: shee

Renborumba 351 See: Brian Boru

Rethfernhim 74 Rathfarnham, site of the Rathfarnham Castle where Lord Ely resided, who sold out his country to the British and for his services in effecting the passage of the Act of Union, received a step in the peerage and £45,000 in cash.

Rathfarnham is a village now incorporated as a suburb of Dublin, on the Dodder River, which originally served as an outpost to menace mountaineers.

During the troublous times of 1641 the Castle was used as a strong military station between Dublin and the mountains. In the war between the Royalists and the Parliamentarians, the Castle of Rathfarnham was stormed by Royalists in command of the Marquess of Ormonde, who took the entire garrison prisoners.

The famous Robert Emmet lived in Butterfield Lane in Rathfarnham in 1803.

rhyme the rann 580 See: rann

- Ricquercqbrimbilly-  
jicqueyjocqjolicass 254 Eugene Jolas, a Lorrainer by birth, educated in U.S., city editor of Paris edition of the Chicago Tribune during the years Joyce started *Finnegans Wake*. They met at a dinner party and two years later Jolas started *transition* in which magazine parts of this book appeared in serial form under the title *Work in Progress*.
- ridings 78 During the struggles of the Land League in Ireland, when both sides were fighting furiously, Mr. Forster, Chief Secretary for Ireland, used 4000 soldiers in a single district, the *West Riding* of Galway, to protect process-servers who were evicting tenants from their homes.
- riley 495 See: Persse O'Reilly
- rimepress of Delville 43 See: delville of a tokar
- Ringsend 83 In the Siege of Howth it is described how the poet Aithirne, when he came to Dublin, ringsoundinly 225 could not get his sheep across the river ringsengd ringsengd 328 Life at the ordinary ford, so that his people ringsend Flott and 547 built a new one over which he crossed, Ferry but before they had time to rescue their cattle, the Ultonians had rushed upon them and seized them. The ford they crossed over was built between a point at the Dublin side where the Dodder falls into the Liffey at Ringsend to the opposite side where the Poll-beg lighthouse now stands.
- Ringsend is the quay end of the Dublin harbor, where the Dodder River flows into the Liffey.
- Various explanations have been given of the origin of this name—one of the most plausible being that before the construction of Sir John Rogerson's Quay, a number of piles of wood were driven into the sand along the sides of the river to many of which rings were attached for

vessels mooring there and that the furthest point became known as Rings end. It is more probable that it is a hybrid name—*rim* in Gaelic is a point of land sticking out in to the water, so that the whole name would mean “the end of the spur of land” and this meaning applies exactly to the position of Ringsend, before the present construction was made, as shown in early maps.

On the fourteenth of November, 1646, the English army landed at Ringsend and on the fourteenth of August, 1649, Oliver Cromwell, who had been made Lord Lt. of Ireland by unanimous vote of Parliament, landed at Ringsend with an army of 12,000 and ammunition and artillery.

St. Matthews Church was authorized to be built in Irishtown for servicemen (English Protestants) living in the Port of Dublin at Ringsend.

Over hundreds of years there had been much serious trouble with floods, so there was finally built the great South Wall, one of the finest breakwaters in the world. It extends from Ringsend into the Bay 17,754 feet,  $3\frac{1}{2}$  miles, a double stone wall filled with rocks, forming a wide roadway, flanked on both sides by a massive parapet. It was discovered that the wall did not extend far enough to protect the harbor during storms, so the wall was extended to the pool known as Poolbeg, near the eastern extremity of the South Bull, about two miles further out in the Bay. At the piles end a massive wooden house was clamped with iron to the foundations, to serve as a watch house, where the Pigeon house now stands.

poning for one alleged reason after another. Joyce finally wrote to them, "If no reply is sent me, I shall consider that you have no intention of publishing the book and shall communicate the whole matter of the dispute in a circular letter to the Irish press." They were obviously being forced by a greater power to refrain from publication.

- |                      |     |   |
|----------------------|-----|---|
| Roderick O'Conor     |     |   |
| Rex                  | 380 | See: King Roderick O'Conor                                |
| roes in the parik    | 96  | See: dark Rasa Lane                                       |
| rooths               | 84  | See: ruth   |
| rory                 | 3   | Joyce explained in his letter discussing                  |
| roary                | 23  | the meaning of the opening paragraph that                 |
| Roh re               | 130 | rory means red in English and gave it as                  |
|                      |     | the color at one end of the rainbow.                      |
|                      |     | This is the name of many great men,                       |
|                      |     | one of the best known being Rory                          |
|                      |     | O'Moore, of the Offaly family of the                      |
|                      |     | O'Moores, who was responsible for the                     |
|                      |     | Rising that broke in Ulster on the night                  |
|                      |     | of 21st of October, 1641.                                 |
|                      |     | The original Roray Mor, ruler of Ul-                      |
|                      |     | ster, became King of Ireland and was the                  |
|                      |     | founder of the Rudrician line of Ulster                   |
|                      |     | kings.  |
| rose is white in the |     |   |
| darik                | 96  | In the year 1927, when sections of <i>Work</i>            |
|                      |     | <i>in Progress</i> began to appear in <i>transition</i> , |
|                      |     | Joyce translated into English the following               |
|                      |     | poem by Gottfried Keller, titled: <i>Lebendig</i>         |
|                      |     | <i>Begraben</i> .   |

Now have I fed and eaten up the rose  
Which then she laid within my stiffcold  
hand.  
That I should ever feed upon a rose  
I never had believed in liveman's land.

*Only I wonder was it white or red  
The flower that in this dark my food has  
been.*

*Give us, and if Thou give, thy daily bread,  
Deliver us from evil, Lord. Amen.*

This translation will yield a deep understanding of Joyce's soul to those who study what it says; the slight changes from the German are most illuminating.

See also: dark Rasa Lane

the rossy	122	A reference to O'Donovan Rossa, who
rossies	327	began the Fenian movement in the Army.
as red as a Rosse is	391	by swearing in one soldier, etc.
rossy	465	He was sentenced to imprisonment for life—twice convicted for treasonable conspiracy against the British government.
roundhouse of seven orofaces	356	In Ireland, between 890 A.D. and 1238 A.D. were built a series of beautiful free-standing round towers by the monks, as places from which to watch for danger of invasion by land or sea and places to which the population of the monastery and environs could retreat with their most important possessions during attack. Their small doorways are built high up off the ground and these doorways were often double.
		Joyce lived in Martello Tower, which was one of the round towers of a different time and purpose, placed there by the English as fortification towers at the time they feared a French invasion.
Rountown	497	This is a name of recent date which has been substituted for "Terenure", the ancient title of the locality. The name of Rountown evidently originated with the circle of small cottages close to the cross-roads which originally stood there.
Route de l'Epée	329	In the War in the Crimea, Route de l'Epée is an important turning point. This war

- was fought by the British with Irish soldiers and their needless destruction in the Battle of Balaclava (celebrated by Tennyson in *Charge of the Light Brigade*), is another in the long list of Ireland's reasons for hating the English.
- Royal Divorce 32 The name of an old famous melodrama about Napoleon, described by John Horgan in his book, *Parnell to Pearse*, and used in *Finnegans Wake* to refer to the destruction of Parnell politically (and thus the destruction of Ireland's chances for freedom) by making Mrs. Shea's husband sue for divorce, when he had known and had acquiesced in her love for Parnell. Parnell's marvellous statement that he would rather appear to be a rogue than be one, is the most fitting comment which has been made on the entire episode; he denied nothing and let the divorce proceedings be carried out in order that Mrs. Shea might be freed, permitting Parnell to marry her. He did not survive this fracas by many months.
- his royal divorsion 9
- royal divorce 260
- A Royenne Devours 388
- loyal divorces 423
- Ruadh Cow at Tallaght 83 See: Tallaght's green hills
- rubric 605 Rubrics—an old French word which means the directions or rules of actions to be observed in the celebration of Mass, the recitation of Divine Office, the administration of the Sacraments, etc.; as the name implies, they are printed in red.
- ruth 596 General St. Ruth.
- rooths 84 Athlone has held an important strategic part as the key to Connacht for many hundreds of years.
- In 1680 it was held successfully for James II by Col. Grace, but in 1681 General de Ginkell, the Dutch commander of William III's army, after a bombardment

of ten days, took the town of Athlone, despite a brave defense by the Irish army under General St. Ruth.

The story of this loss, after so near a success, is one of the many which leads one to an eerie sense of Ireland's being forced out of the path of success in her attempt to be free by the hand of God, in order to be reserved for an entirely different purpose and fate as passionately believed and prophesied by Padraic Pearse.

## S

- |                    |     |  |
|--------------------|-----|--|
| sad one of Ziod    | 571 | See: Chapeldisaut  |
| Saint Calembaurnus | 240 | St. Columbanus, one of the greatest educators in the early Irish church, was associated with many of the Irish saints and scholars who founded the monastic schools in Europe, St. Gall in Germany and Bobbio in Italy being two of the most famous. SEE ENDPAPER MAP.   |
| Saint Fiacre       | 81  | <p>One of a group of Irish missionaries, independent of the more famous companies associated with Columbanus and Fursa. Fiacre, later the patron of cab drivers in Paris, on the invitation of the bishop of Meaux, settled at Breuil, later called after its Irish founder, where he turned the wilderness into a garden to which many students flocked.</p> <p>When St. Fiacre met Chillenus Scotus, the man who restored Aubigny, he asked, "What brought you among these barbarous nations?", showing the feeling of Irish schoolmen towards the continent at that time.</p> |

Saint Gall		The monastery of St. Gall was founded 613 A.D., by an Irish missionary named Gall, who had studied under Columbanus. It flourished greatly during the next two hundred years; it became a large institution, sending out monks to serve the parishes of churches built on lands given the monastery in fief. Its library is one of the finest and in it many Irish manuscripts have come to light.
Saint Kevin's	40	Kevin Street, named for St. Kevin, is very near Stephens Green in Dublin.
keepy little Kevin	110	
kevinly	234	St. Kevin laboured most of his life to the glories of Glendalough, where he lived for seven years the life of a solitary, without fire, without a roof, almost without human food—he dwelt in the hollow of a tree and his bed may still be seen—a cave about four feet square in the face of a cliff, like an eagle in his eyrie. At the earnest request of shepherds who discovered him in his retreat, he left his abode and down in the valley built a monastery which became famous as the school of Glendalough, where many of Ireland's men were trained.
Coemghen	602	
Coemghen	603	
most holy Kevin	605	
blessed Kevin	605	
Saint Laurans	616	See: larrons o'toolers
Saint Lawzenge of Toole's	405	See: larrons o'toolers
S. Lorenz-by-the-Toolechest	569	See: larrons o'toolers
Saint Lucan's	564	See: Lucan
Salmosalar	7	The town of Leixlip received its name from the Danes, who had merely translated into Danish (Lax-hlaup), the original Irish name which was Salmon Leap.
saults	107	This Danish name was translated into Latin by Giraldus Cambrensis as Saltus Salmonis, from whence it came to be
sault	199	
salt	201	
saultering	627	



known as Salt Salm, which by a further abbreviation became Salt.

Sant Legerleger	498	In 1550 St. Leger was sent to Ireland as Viceroy and was later recalled. In the Rising of 1641, the great Rebellion of the Irish against the British usurpers, St. Leger, English commander in Munster, was remembered for generations as the most cruel among them. He has many fearful deeds charged against him and the name is synonymous to Ireland of all that is low and despicable. In a later generation, a General St. Leger was sent out to India by the Prince of Wales in order to bolster up the losses he had sustained while hobnobbing with the Prince Regent. He was the superior of Col. Arthur Wellesley (Duke of Wellington later), an example of a not very competent officer whose position was maintained through his friendship with the Prince Regent.
Santry fields	142	These fields seem to have lent themselves as places for robbers to hide in, for many attacks on the Mail coaches and on individuals took place at Santry, two of the most famous having occurred in 1798, when a party of "Innocents" robbed the North Mail Coach on its way from Dublin and later, the Belfast Mail, giving the cause as prevention of its falling into the hands of insurgents.
Santry	310	
sassenaches	350	See: Zassnoch
saults	107	See: Salmosalar
Sauvequiepu	222	The cry that went up over the battlefield at Waterloo.
solve qui pu	459	
saxo	16	"You phonio Saxo?" means "Do you speak Danish?". The language of Ireland's foreign invaders who held the land and
Saxon Chromaticus	304	
sexon grimmacticals	388	

ruled the eastern portion of it from Dublin, from which they were dislodged by the king, Brian Boru, at the Battle of Clontarf.

Saxo stands for Saxo Grammaticus, the great Danish scholar who compiled a grammar of the Danish language.

Saxum shillum for the  
sextum but nothums  
for that parridge  
preast

281 Refers to the series of repressions of Catholics, which deprived them of property, of rights of inheritance, of education, of right to represent their country or plead at the bar, or their priests either to teach or to hold parishes—those who came back from the continent to teach were often hunted like thieves and hung without mercy for teaching either churchly doctrine or mundane studies to Catholics.

Scent Otoole

138 See: larrons o'toolers

schenkusmore  
Senchus Mor  
Senchus Mor

96 One of the ancient written works ascribed  
397 to a very early period is the *Senchas Mor*  
398 (pronounced Shanchus Môr), or Great Law Compilation, which was made, according to the *Annals of Ulster*, in the year 439, under the direction of nine eminent persons, consisting of three kings, three bishops and three Filé's; the three chief personages engaged in this great work were Laeghaire, the monarch of Erinn, Patrick, the Apostle and Ros, the Chief Filé of Erinn. It was Ros, the poet, who placed before Patrick the arranged body of the previously existing Laws of Erinn and then the saint proposed such alterations as would make them harmonize with the new system of religion and morals which he had brought into the country.

Scholiast

The Scholiasts of the Byzantine and earlier Greek periods preserved ancient learning

by the lexicons, anecdotes and commentaries they wrote, many of them on classics which have disappeared and which we know only through the fragments quoted in the Scholiasts.

scruboak beads for beatified Biddy	210	See. Belinda of the Dorans
Search ye the Finn	532	See: Finn MacCool
Seepie Isout	7	See Chapelldiseut
Sein annews	277	See fain shinner
selo moy	340	See Moy
Senchus Mor	397	This is the largest and most authoritative record of ancient Irish law. It deals with civil law exclusively. It is said that at the suggestion of St. Patrick, King Laeghaire called an assembly of the professors of law and after a collection had been made of all the then known law, a board of three kings, three bishops and three scholars was asked to codify and correct them, bringing them into conformance with Christian practice. Eugene O'Curry gives a full description of the laws covered by the <i>Senchus Mor</i> : Bargains, contracts and engagements between private parties; laws respecting property; laws respecting gifts and endowments; laws respecting loans, pledges, securities, laws respecting fosterage The study of the mass of material involved in <i>Senchus Mor</i> gives a clear idea of the advanced state of early Irish civilization.
Sennacherib	150	From the Bible, a king of Assyria (681 B.C.) who invaded Palestine.

sept	187	This is the Gaelic word for clan.
septuply	78	"Fostering hath always been a stronger
sept	173	alliance than blood, and foster-children do
septuncial	179	love and are beloved of their foster fathers
sept	187	and their <i>sept</i> more than of their natural
sept	398	parents and kindred and do participate of
		their means more frankly and do adhere
		unto them in all fortunes with more affec-
		tion and constancy."
Ser Artur Ghinis	272	See: Guinnesses
serostaatarean	310	The Saorstát Éireann (the Free State of
		Ireland, established December 6th, 1921).
sevenscoloured's soot	277	In early times in Ireland a king was per-
several successive-		mitted to use seven colors; the rank of a
coloured sereban-		person was known by the number of
maids on the same		colors he was permitted to wear, seven
big white drawing-		being the number for kings, six for poets
roam horthrug	126	and so on down to churls, who wore one.
across the seven-		Finn MacCool was not only a poet, but
span ponte dei colori	178	a monarch.
Hadn't he seven		
dams to wive him?		
And every dam had		
her seven crutches.		
And every crutch		
had its seven hues.		
And each hue had a		
differing cry.	215	
sevenply sweat of		
night blues moist		
upon them	474	
That she seventip		
toe her chrysming,		
that she spin blue		
to scarlad	562	
The seventh city,		
Urovivla	61	Dublin, the "seventh city of Christen-
		dom".

sexon grimmacticals	388	See: saxo
sfumastelliacinous	157	See: a stell
sham cram bokk	323	See: Shanvocht
Shamrogueshire	472	Shamrock, symbol of Ireland
shandymound	323	Sandymount, a suburb of Dublin which in the early 1800's was a favorite watering-place, much of it being built on land reclaimed from the sea. William Butler Yeats was born in Sandymount Avenue.
Shane	461	Shane O'Neill. When Conn O'Neill, Shane's father, accepted the title of Baron of Dungannon, Shane went into rebellion. On his father's death he slew his half brother and was inaugurated The O'Neill. He prevented England from taking over the province. Wherever he set up his tent, the great King-candle before it, thicker than a man's body, shining in the night, his battle-axe guard at the door, victory generally fell to those he led. Elizabeth and her Deputies tried in every way to defeat him—they tried to capture him, to poison him, to murder him, to coax him into accepting an English title, all in vain. He penetrated the English Pale, and victorious, they consented to recognize him as The O'Neill.
Shanvocht	48	The Shan Van Vocht (Street ballad of 1798)
Ann van Vogt.	54	
Foght	90	<i>Oh the French are on the sea</i>
sham cram bokk!	323	<i>Says the Shan Van Vocht</i>
Shaum Baum's bode	364	<i>The French are on the sea</i>
Shanavan Wacht	372	<i>Says the Shan Van Vocht</i> <i>Oh the French are in the Bay</i> <i>They'll be here without delay</i> <i>And the Orange will decay</i> <i>Says the Shan Van Vocht</i>

*And where will they have their camp  
Says the Shan Van Vocht  
Where will they have their camp  
Says the Shan Van Vocht  
On the Curragh of Kildare  
The Boys they will be there  
With their pikes in good repair  
Says the Shan Van Vocht.*

*And will Ireland then be free  
Says the Shan Van Vocht  
Will Ireland then be free  
Says the Shan Van Vocht  
Yes! Ireland shall be free  
From the center to the sea  
Then hurrah for Liberty!  
Says the Shan Van Vocht*

This ballad was taken as the name of a periodical edited by Ethna Carbery and Alice Milligan, which first awakened national enthusiasm in Ireland early in this century.

- |                     |     |   |
|---------------------|-----|---|
| shavers in the shaw | 41  | See: Pshaw  |
| shebeen             | 68  | An unlicensed saloon in Ireland—William Blake's grandmother was the keeper of a shebeen.  |
| shebeen quean       | 68  | See: judyquean  |
| Shee                | 603 | In a letter to his son dated December 28, 1934, Joyce wrote:<br>"The Irish fairies are not small and playful like the English ones. They are often tall and dark and usually malignant. The feminine of fairy is banshee. She is a sinister spirit who follows certain Irish families. She sits on a windowsill combing her hair at 3 A.M. whenever someone of the family is about to die." |
| sheenflare          | 344 | light from out the fairy hills  |
| sheeshea            | 92  | Reference to the shee, the fairy people of  |
| Shee, shee, shee!   | 9   | Ireland and to Mrs. Shea, the woman   |

frailyshees	29	whom Parnell loved and whose divorce
Sheawolving	49	was the scandal with which England broke
buckshee	52	Parnell's power.
papishee	62	
reine of the shee	68	
sheemen's preester	94	
shee	143	
moonshee	192	
tsheetshee	244	
shee	288	
O Shee who then	290	
Shee	290	
Banshee	306	
szszuszcchee	333	
banshee	347	
shee shee	395	
Shee	409	
She	421	
sheegg	450	
Fairshee	486	
O Shee!	536	
I am highly sheshe		
sherious.	570	
O Sheem!		
O Shaam!	580	
shee	603	
with a sheeny stare	626	
Shem	215	Noah, with his wife Cobha, and his three
Semus sumus	168	sons, Shem, Ham and Japhet, with their
Shem	212	three wives, Olla, Olvia, and Olibana,
Shimach, eon of Era	228	survived the drowning of the world, which

was afterwards divided into three parts by Noah, the monarch of the universe, and bestowed upon his three sons: to Shem he gave Asia, to Ham, Africa and Europe to Japhet. Those African pirates, called Fomhoraicc, were the descendants of Shem; they fitted out a fleet and set sail from Africa and steering towards the western isles of Europe, landed upon the Irish coast. The Africans, after several battles and the death of the reigning prince,

Nemedius, pursued their victory and made an entire conquest of the country.

—Geoffrey Keating,  
*General History of Ireland*

Sheols	177	The underworld, place of departed spirits,
sheol	83	from the Hebrew word for cave. Here it
shoolbred	127	has reference to the schools in Ireland
shool	364	where Catholics learned, which might be
		anywhere that was hidden, but were hunted
		and destroyed like beasts if found.
Shinfine	346	See: fain shinner
Shinshin. Shinshin.	336	See: fain shinner
the Ship	460	The bar and restaurant in Dublin where
		Joyce met his friend St. John Gogarty, as
		described in <i>Ulysses</i> .
shire with his queensh		
countees	578	See: kings country and queens
Shitric Shilkenbeard	532	See: Sitric's place
Shonny Bhoy	377	"Sonny Boy" McSorley
shot the three tailors	315	Refers to the three sons Jack, Martin, and
		Peter in Swift's <i>Tale of a Tub</i> .
shot two queans and		
shook three caskles		
when he won his		
game of dwarfs	128	Reference to Finn's love of the game of
		chess, of which many anecdotes appear in
		the early literature of Ireland. Eugene
		O'Curry tells one as follows:
		One day Eochaidh was in his palace
		at Teamair and a stranger of remarkable
		appearance presented himself.
		"Who is this man who is not known
		to us?" He is not a man of any distinc-
		tion, but he has come to play a game of
		chess with you", said the stranger.
		"Are you a good chess player?"
		asked the king.



"A trial will tell."

"Our chessboard is in the queen's apartment and we can not disturb her at present."

"It matters not. I have a chess-board of no inferior kind here with me", replied the stranger.

"What do we play for?"

"Whatever the winner demands", and the story of what followed could only have come out of Ireland.

shuttoned castles  
Silken Thomas

22 See: tones  
The rebel, Lord Thomas Fitzgerald, who owned Maynooth Castle, was called, "Silken Thomas" because his retainers wore silk fringe on their helmets.

In the Abbey of St. Mary Ostmanby, Silken Thomas, appointed Lord Deputy, threw off his allegiance to England and in the very next year was captured and executed by the English (1535).

Since our Brother  
Johnathan signed the  
Pledge or the  
Meditations of Two  
Young Spinsters

307 It is one of the marks of genius that an innocent appearing remark of this vague sort may carry such a heavy weight of meaning and comment.

Sing Larynx

419 See: larrons o'toolers

sinned

420 See: fain shinner

sinner's tears

184 See: fain shinner

sinning society

50 See: fain shinner

sissymusses and the  
zozzymusses

154 See: Zozimus

Sitric's place's

12 Sitric, son of Aulaf, King of the Danes

Shitric Shilkanbeard 532

of Ath-Cliath, or Dublin.

sixt	619	Sext, the part appointed for the sixth hour of the Divine office.
Sixtus the Seventh	153	Pope Sixtus V, from year 1585 to 1590
skimmelmk steed	262	See: white harse
Skotia	164	Scotia was the Latin name for Ireland and the name used by all learned men in and out of Ireland in the early centuries.
snarsty weg for Publin	315	"RockyRoad to Dublin"
sodality	50	An association of the faithful for the promotion of piety, charity and public worship. It may be either a pious union or a confraternity.
solve qui pu	459	"Sauve qui peut" the cry of many French officers at the close of the Battle of Waterloo, who are now known to have been bribed by the British to help defeat Napoleon. The Irish had the most intense interest in this battle as they were trying to bring about their freedom from England and heartily hoped for her downfall. Joyce's spelling here as quoted refers to the reader's predicament!
(some Finn, some Finn avant!)	74	See: Finn MacCool
Some lumin pale	136	See: the pale
somepotreek	12	See: thuartpeatrick
Somular with a bull on a clompturf	17	The Battle of Clontarf which took place on Good Friday April 23, 1014, because it had been predicted to the Danes that Brian Boru would be slain if he fought on that day. This was the most important battle ever fought in Ireland, for it destroyed the power of the Danes and even largely affected their history elsewhere. While they were completely routed, un-

fortunately the king, his son and his grandson were all killed, so that Ireland again came under the kingship of warring factions.

sonne feine, somme fechn	593	See: fain shinner
sonogog	136	See: Agog and magog
Sorley boy	499	Dunluce Castle was taken by the Mac-Donnells in the sixteenth century and Sorley Boye MacDonnell was a conspicuous figure in the struggle against the English and Shane O'Neill. Sir John Parrot took the castle after nine months' seige in 1584 and Sorley Boye recaptured it and made peace with the English, his son Randal being made Viscount Dunluce and Earl of Antrim by James I.
Sorrento	497	The name of an avenue in Dalkey where Joyce taught in the Clifton School for four months.
sorrogate	149	surrogate, that which is substituted for another.
Soteric	393	An early Danish ruler of Dublin.
South, party wall	559	The South Wall is a granite breakwater $3\frac{1}{2}$ m. long, at the head of which is Ringsend, the end of the "ring" or spit of land between the Liffey and the Dodder, where Cromwell landed in 1646 with 12,000 horse, foot and artillery. The Ballast Board was founded in 1707 and was succeeded in 1786 by the Port and Docks Board, whose second undertaking was the construction of the South Wall.
speak quite hoarse	334	See: white harse
sphinxish pairc	324	See: phoenix
sphoenix spark	473	See: phoenix

spigotty	16	See: pigotted
Sarn	303	See: stern
Steal	303	Sir Richard Steele (1672-1729), an Irish dramatist and essayist who, together with Joseph Addison, conducted the <i>Spectator</i> from March 1711 to December 1712. He lived at Glasnevin, one of the suburbs northwest of Dublin.
Stealer of the Heart	570	See: hearts of steel
Steeplepoy's Revanger dooforhim seeboy	328 10	A reference to the Sepoy Mutiny in India, to which Padraic Pearse referred in one of his most bitter attacks on England.
stele our harts	460	See: hearts of steel
stern	36	Laurence Sterne (1713-68), author of the famous <i>Tristram Shandy</i> , was a native of
sternely	4	Clonmel, a town about twenty miles from
sternwheel's	27	Waterford.
stern	66	When he was a small boy of seven,
sternbooard	77	while staying at the parsonage of Annamoe, in the environs of Dublin, he miraculously escaped death when he fell un-
sternward	256	harméd through a millrace while the mill
sternly	292	was working.
Sarn	303	
sternish	454	
sternly	486	
still a	486	See: a stell
stirabouter	70	Stirabout is the food of the mass of the people in Ireland—it is porridge made from oatmeal and eaten with milk. The opening scene in James Stephens' <i>Crock of Gold</i> has made stirabout famous forever. Stephens was a friend of Joyce's; their birthdays fell on the same day and sometimes they exchanged poems as gifts. As great as <i>Finnegans Wake</i> is, the greatness of <i>Crock of Gold</i> is not outshone, for it is a perfect book and full of wisdom. Joyce's book is more fascinating and to technicians more important and does things other than Stephens attempts, but the wis-

		dom in one of them is equal to that of the other and not very different.
strabismal	189	Pertaining to a condition in which the eyes squint.
strangbones	343	See: strongbowth
the strangest Dream that was ever Halfdreamt	307	Joyce once described the dream that led to his parody, "Molly Bloom". He saw Molly Bloom on a hillock under a sky full of moonlit clouds rushing overhead. She had just picked up from the grass a child's black coffin and flung it after the figure of a man passing down a side road by the field she was in. It struck his shoulders and she said, "I've done with you." The man was Bloom seen from behind. There was a shout of laughter from some American journalists in the road opposite, led by Ezra Pound. Joyce was very indignant and vaulted over a gate into the field and strode up to her and delivered the one speech of his life. It was very long, eloquent and full of passion, explaining all the last episode of <i>Ulysses</i> to her. She wore a black opera cloak, had become slightly gray and looked like la Duse. She smiled when Joyce ended on an astronomical climax and then bending, picked up a tiny snuffbox in the shape of a little black coffin and tossed it towards him saying, "And I have done with you, too, Mr. Joyce."
strongbowth	311	In 1152 the wife of Tiernan O'Rourke
strongbowed	288	eloped with Dermot MacMurrough, King of Leinster, from Breffin Castle. The subsequent combination of chieftains against MacMurrough led him to seek help from Henry II, in return for vassalage. This was in the year 1166. Henry II refused
strangbones	343	

direct help, but allowed Strongbow to go to MacMurrough's assistance. In the year 1170 Raymond le Gros defeated the Danes at Waterford and the next year Strongbow occupied the town, in preparation for the landing of Henry II. In 1171 Strongbow had married at Waterford, Eva, the daughter of Diarmuid MacMurrough, King of Leinster.

Strongbow, after Diarmuid's death, by right of inheritance and conquest, could claim Leinster as his and at this moment of history there seems to have been little to prevent his becoming King of all Ireland.

Sensing the danger, the Irish chieftains dropped their quarrels and under Roderick assembled 30,000 men round the walls of Dublin. The Irish applied for help to Godred, the King of Man, and he sent 30 ships to stand in the mouth of the Liffey, thus beseiging the invaders from sea and land. Strongbow offered to become Roderick's vassal, but the latter refused all terms, was foolish and careless and Strongbow, starving because of his lack of provisions, was forced to action. His whole army fell upon the Irish camp at Finglas and took them by surprise. Strongbow was completely successful and returned to Dublin laden with supplies. Strongbow then proceeded to Wexford, found it strongly guarded and passed to Waterford, where he was visited by O'Brien of Thomond, who proposed that they should attack the King of Ossory. In the middle of the planning, Strongbow received a mandate from Henry to return to England at once, which he did.

The next year he established a fortress at Kilkenny, on the banks of the Nore. In 1174 he celebrated the marriage of his

sister, Basilia de Clare to Raymond le Gros Fitzgerald, at Wexford. Thus was wrought the first and fatal step in the Anglo-Norman invasion, which Ireland has bitterly rued ever since.

He died in 1176, Earl of Pembroke, and was buried in Christ Church cathedral, which he had founded.

- |   |     |  |
|---|-----|--|
| subs of dub                               | 596 | See Dublin   |
| Such crossing is ante-christian of course | 114 | See. more than half of the lines run north-south   |
| sugarloaf                                 | 208 | A beautiful hill at the back of Glengarriff,   |
| Sugarloaf                                 | 521 | scene of important historical events, and now a resort on Bantry Bay in County Cork.   |
| sullivans                                 | 142 | James Clarence Mangan—<br>"He sleeps, the great O'Sullivan,<br>whom thunder can not rouse"   |
| supershillelagh                           | 25  | The village of Shillelagh is widely known  |
| shillelagh                                | 114 | for its famous oak wood, which gave its  |
| Shillelagh                                | 361 | name to the stout Irishman's cudgel (now made of blackthorn'). Of this same oak it is said that the King of Leinster sent it to the King of England for making the roof of Westminster Hall. |
| swaggerest swell off<br>Shackville Strutt | 626 | A reference to the general conduct of Oliver St. John Gogarty towards Joyce, and in particular to his book, "As I was walking down Sackville Street."  |
| swansway                                  | 450 | In Rathmines, there once flowed a stream   |
| swansway                                  | 465 | which gradually sank underground and is  |
| swanchen's                                | 548 | now wholly subterranean, which was called Swan Water and which gave its name to an avenue known as Swanville Place, or Way, which is at the spot where Swan Water flowed past.               |

Joyce obviously has used this name of an early Irish village outside Dublin to remind us of the novel by Proust, one part of which is titled "Swan's Way" in the translation of Scott-Moncrieff.

swift	36	Dean Jonathan Swift—author of <i>The Drapier's Letters</i> , <i>A Modest Proposal</i> , and other pieces which taught the Irish how to regard themselves and to seek their existence as a separate nation. His writings are referred to throughout the entire <i>Finnegans Wake</i> , as it was largely he, in modern times, who awoke Ireland from her lethargy.
swiftly	4	
northern tory,		
southern whig, an		
eastanglian chron-		
icler and a land-		
wester guardian	42	
particularist		
prebendary	43	
swift	66	
swiftly	256	
swift	282	
swiftshut	292	
Swift's	294	
Swiapt	303	
swift sanctuary		
seeking	359	
swift	467	
swift	486	
Swiftpatrick	564	
swift's mightmace		
deposing	568	
swift	596	
switcheries of the		
whip	554	See: whip vindicative
swords	116	Swords, one of the earliest great monastic schools of Ireland, founded by St. Colum Cille in the sixth century.



# T

T	235
rayboil	26
tearoastally	38
tea and toaster	50
zooteac	56
Teatime	71
teargarten	75
tamelised tay	110
tache of tch. and	
that a teastain	111
teatimestained	114
Maggy's tea	116
ould cup on tay	117
a tea anyway for a	
tryst someday	119
Teac	139
Tay for thee?	145
chee	166
teashop	177
teaput	221
teats	222
teasim	234
teapuc's	236
teacan a tea	
simmering	247
Teapotty. Teapotty	247
tealofts	255
tearing, that is,	
teartoretorning	256
Tea tea	260
girlic teangue	260
otay	262
Teangtaggle	287
With a capital Tea	
for Thirst	302
teaspilled	305
tea's set	308
Mawmaw,luk,your	
beeefstay's fizzin over	308

The princess Tea, the daughter of Lughaidh, the son of Ith, and the wife of Heremon who was son of Milesius, thus one of the most illustrious female rulers of ancient Erin. She gave orders for the erecting of a royal palace for herself in Teamhair, the royal seat at Tara.

The ancient seanachies contain many legends of Tea, showing that in ancient Ireland women were held in high reverence.

taylight	328	
tay	331	
Teakortairer	343	
tearfs	346	
tea	369	
brew their tay	371	
tea	382	
Tea is the Highest!	406	
His Bouf Toe is		
Frozen Over	421	
teasing	433	
nouveautays	435	
tea	440	
tealeaves	449	
teacakes	460	
T	486	
tea	496	
tea	507	
teawidow	545	
tea area	578	
tea	585	
Greanteavvents	603	
teatimes	603	
teatables	616	
TCD	424	Trinity College, (Dublin) Documents
		These initials are used throughout the work of scholars in reference to original Gaelic manuscripts, to indicate those in the possession of the library of Trinity College.
Taal on a Taub	105	<i>A Tale of a Tub</i> , written by Jonathan
tete in a tub	4	Swift in 1697 and published in 1704. It is
tubb	48	reputed by scholars to be the finest satire
a tale of a tub	212	in the English language.
taletub	272	
tale of a tublin	335	
toil of his tubb	354	
tell of the tud	423	
tache of tch . . . and		
that a teastain	111	See: T

Taharan	380	See: Tara
Tailte	83	The games at Tailtenn, to which Yeats invited Joyce to come and recite, but which invitation Joyce refused, are said to have been instituted more than a thousand years previous to the Christian era, by Lug, the King of the Tuatha Dé Danaans, in honor of Tailte, the daughter of the King of Spain and wife of Eochaidh Mac Eirc, the last king of the Firbolg colony, who was slain in the first great battle of Magh Tuireadh. It was at her court that Lug had been fostered, on her death he had her buried at this place, where he raised an immense mound over her grave and instituted those annual games in her honor. These games were solemnized about the first day in August, and they continued to be observed down to the ninth century. Their recent revival was due to the renaissance of Irish artistic life, under the leadership of W. B. Yeats.
tailtottom	344	
taletub	272	See: Taal on a Taub
Tallaght's green hills	194	In the pagan days of Ireland Tallaght was the residence of Greek colonists who came under Parthalonas. A pestilence wiped out this colony, but a large number of burial mounds, stone circles, cairns and other ancient places of sepulture have been found there.
Ruadh Cow at Tallaght	83	
Tallaght Hoe	334	
tartallaght	478	

As an outpost of the English Pale this town was enclosed by a wall and defended by a castle. However, the fierce Irish septs often raided it.

In 1331, O'Toole of Imaal with a large company fell upon Tallaght, looting the castle and taking all their sheep and defeating the English citizens of the Pale. Finally the citizens entered into a compact with the O'Tooles, but even this did

		not restrain other Irish leaders from plunder and attack.
Tara	375	The seat of the ruling monarch of ancient
tarabom, tarabom	7	Erinn. The Gaelic word is Temair, which
Tarra's widdars!	9	in its declension is in the genitive very
taradition	151	nearly pronounced Târa, which it is now
tarabooming	173	called in English. This celebrated hill is
Tartaran tastarin		situated in the present county of Meath,
toothsome		but a few miles west of Dublin. The re-
tarrascone	227	mains of the ancient palace of the kings
Tarara	247	of Erinn are still visible upon it.
Tarararat!	267	
tomtar-tarum	317	
Tarra water	319	
tarrapoulling	320	
Tera	326	
Tarar	329	
haftara	343	
taratoryism	359	
tarafs	365	
Taharan	380	
tarabred	411	
Tara's	491	
Tara	535	
tarandtan	27	See: black and tan
tauftauf	3	From the German meaning to baptize
taffetaffe	12	
toff toff	65	
tautaubapptossed		
Pat's Purge	80	
toughturf	145	
a Missa pro Messa		
for Taff de Taff	211	
tough turf	225	
Toffey Tough	249	
Toft Taft	277	
(tuff, tuff, que		
tu es pitre!)	291	
tiffaff toffiness	338	
toff	346	

(touf! touf!)	446	
Toughtough	468	
Tear-nan-Ogre	479	See: Tyre-nan-Og
teary turty Taubling	7	See: Dear Dirty Dumpling
Telegraph Hill		This hill on the island of Dalkey was originally higher than at present, the quarrying away of the rocks to build Kingstown Harbor having reduced it. The castle at its top was a semaphore station established there before electric telegraphy, since which time it has been called Telegraph Hill, and although the name is now extinct, many old citizens can be found who use it.
tell of the tud	423	See: Taal on a Taub
tenenure	539	Terenure, the original name of Roundtown near Dublin
Terse	58	Terce, the third hour of the Divine Office
terce	360	
Terce	619	
that bunch of palers on their round	323	See: the pale
That's ri.	519	See: ardree
The Fenn, the Fenn, the kinn of all Fenns!	376	See: Finn MacCool
The Fin had a flux	103	See: Finn MacCool
the finehued, the fair- hailed, the farahead	234	See: Finn MacCool
the sinner the badder	314	See: fain shinner
that queen's head affranchisant	101	See: judyqueen
There was a wall of course in erection	6	See: the pale

- They are at the turn  
of the fourth of the  
hurdles 342 See: *fordofhurdlestown*
- they bit goodbyte to  
their thumb 73 See: under the rude rule of fumb
- They were on that sea  
by the plain of Ir nine  
hundred and ninety  
nine years and they  
never cried crack or  
ceased from regular  
paddlewicking till  
that they landed their  
two and a trifling  
selves, amadst camel  
and ass, greybeard  
and suckling, priest  
and pauper, matrmatron and merrymeg,  
into the meddle of the  
mudstorm. 86 Read Geoffrey Keating: *General History of Ireland*, page 65
- Thing Mod 58 In old Dublin in Suffolk Street, there stood the Danish Thingmote, equivalent to their House of Parliament.  
In John Mitchel's *Jail Journal*, there are many references of a satiric nature to the English rule of Ireland which he and his friends referred to as "The Thing".
- this kissing wold's 248 Another instance of Joyce's imitation of Swift's imitation of Stella's babyhood language, when she was a small girl in Moor Park, where Swift was secretary to Sir William Temple and is supposed to have helped the child with her first studies.
- those fin-weeds 527 See: Finn MacCool
- Those Who arse  
without the Temple 122 This recalls the line spoken by the spider to the intruding bee in *Battle of the Books* by Swift:

"A plague split you, said he, for a giddy son of a whore. Is it you, with a vengeance, that have made this litter here? Could you not look before you, and be damned? Do you think I have nothing else to do (in the devil's name) but to mend and repair after your arse?"

Thou in shanty! Thou  
in scanty shanty!!  
Bide in your hush!  
Bide in your hush, do!  
The law does not  
aloud you to shout

305 In order to understand this important passage, it is necessary to read Years' *Adoration of the Magi* and after having carefully absorbed the meaning, apply the understanding to the interpretation of this passage.

thou reinethst

531 See: judyqueen

three's here's for  
repeat of the unium!  
Three threeth

317 Wolfe Tone, by whose efforts all of Ireland was united, Catholic and Protestant, for the purpose of forming a free nation. In his diary he is always giving a "Three times three" to the success of the cause, which Joyce here recalls in his three cheers (three's here's) for a repetition of this union of forces, now so sadly lacking, since the North of Ireland, held by the Protestants is so very unfriendly to Catholic Southern Ireland, the Republic.  
525

In the study of Robert Emmet there is a full description of the song written by Wolfe Tone's friend, Tom Russell, which contains the phrase "Three times three".

thuartpatrick  
sompotreek  
petrock  
Tu es Petrus

3 "Thou are called Patrick", the baptismal naming which here refers to Ireland as  
12 "Patrick"—its most used surrogate.  
203  
407

thugogmagog	222	See: Agog and magog
thyacinths	92	See: Hyacinth O'Donnell
tiffaff toffiness	338	See: tauftauf
till Ceadurbar-atta- Cleath became Dablena Tertia	57	See: Dublin
Tipknock Castle	530	See: Castleknock
to fore of them	377	See: Four Masters
to my sinnfinners	36	See: fain shinner
to our dooms brought he law	128	According to the Annals of Ulster, there was made in the year 439 A.D. a great law compilation, known as <i>Senchas Mor</i> , by three kings, three bishops and three poets. Ros the poet is supposed to be the one who arranged the previously existing laws in order and who brought them to Patrick for such alterations as were needed to make the laws conform with the Christian religion and it was this corrected compilation which was then approved and embodied as law into this ancient document known as the <i>Senchas Mor</i> .
toff toff	65	See: tauftauf
toil of his tubb	354	See: Taal on a Taub
Tulko	125	Tolka River, which runs into the Liffey not far from Dublin.
Tolkaheim	52	
atolk	130	
Tolka	201	
tolkar	503	
Tolka	528	
tumbles a'buckets	5	The famous prelate, Thomas à Becket, Archbishop of Canterbury, was murdered on Christmas Day in his own cathedral, year 1171. King Henry II was prosecuted by the Church of Rome and threatened with excommunication unless he could
my tumble, loudy bullocker, is my own	154	



		furnish satisfaction to Rome on the innocence of the throne in relationship to the murder.
tomtar-tarum	317	See: Tara
tones	12	Theobald Wolfe Tone, the founder of the
twone	3	United Irishmen, who, alone and unknown, went to France from Philadelphia,
shuttuned castles	22	to which city he had fled for his life from
in no uncertain tones	31	the English, and there met and persuaded
wolfbone	52	the leaders of the French government to
tone	90	send an expedition of soldiers to effect
tristitone	92	the freedom of Ireland. His <i>Autobiography</i>
autotone	158	is one of the finest ever written and deserves a place among the masterpieces of
tonehall	165	the world for the living quality which is
tone	166	instant in every part of it. No man of
atoned	246	greater integrity ever lived, he of whom
wistfultone	248	Padraic Pearse said, "I would rather have
tuone tuone	314	been his friend than the friend of any
the wolf he's on		other man who ever lived." and in this
the walk	323	sentiment I concur. The Duke of Wellington
willingtoned	334	considered Tone a man of genius—
broadtone	404	"He came near being as fatal an enemy to
heart's tone	454	England as Hannibal was to Rome."
tonedeafs	522	
tonearts	560	
wolvertones	565	
Tone!	572	
Whofe?	572	
tonsure question	43	Tonsure is the introductory ceremony by which a layman becomes a cleric. It is not a part of the Sacrament of Holy Orders, but is preliminary to its reception. In the ceremony the bishop or his delegate cuts or snips small portions from the hair of the candidate, front, back two sides and crown, inviting the candidate to accept the Lord as his portion. The candidate is then invested with the surplice.

Irish monks differed from those of other countries in wearing a frontal tonsure, cut off from ear to ear, the hair on the crown being untouched. In the early days of the

		church, when the Irish saints were very independent and fiery, the tonsure question was passionately debated, since the Irish felt their independence to be assaulted in any attempt to make them change.
too-ath of the Danes	15	is at once two names: ath-cliath being the name of Dublin which was the stronghold of the Danes in the Irish islands and Tuath De Danaan being the strong, early people who invaded and ruled Erin for many years and later were turned by Irish legend into a kind of faery folk.
Tuatha de Danaan	381	
tory	42	The Tory party was intimately linked up with the life of Jonathan Swift. When he went to London in 1710 on a special mission for First Fruits, the Whigs were falling out of power; Robert Harley (Earl of Oxford) became Chancellor of the Exchequer and Henry St. John (Viscount Bolingbroke) became Secretary of State. Swift joined the Tory cause and Harley was quick to recognize his genius and to use it in the interests of his party. He soon became a regular member of the small group which met once a week with the Queen, who <i>were</i> informally the government. Swift was given the job we would today call Public Relations, which he discharged perhaps better and more brilliantly than it has ever been discharged since.
toties . . . quoties	98	Latin for "as often as", used by the Church for an indulgence gained as often as the prescribed prayers and the attached conditions were fulfilled.
quoties	188	
Totius Quotius	385	
toto coelo	150	toto coelo—"By the whole heaven", i.e., very far apart
rough turf	225	See: tauftauf

treepartied	87	Tripartite Life of St. Patrick, the finest
three-partite	405	study of the life and works of Ireland's great saint.
triduum	97	Name of a three-day period of prayer. It
triduum	517	is often held in preparation for a special feast.
Trishagion	305	The Trisagion AgiOS O Theos O Holy God AgiOS Ischyros O Holy Strong One AgiOS Athanatos O Holy Immortal One The addition of the "h" yields the syllable "shagi", like Pan—a tribute to Dionysus
tristitone	92	See: tones
Tristram	3	A combination name to stand for Tristan and the historical Sir Almeric Tristram, the founder of Howth Castle, who had arrived in Ireland from across the St. George Channel.
triv and quad	306	Parts of the seven liberal arts studied in the Roman curriculum of studies and borrowed by ninth century teachers. "Trivium" were grammar, rhetoric and logic. "Quadrivium" consisted of arithmetic, geometry, astronomy and music. In Ireland all poets, ollamhs, were required to take both, as well as much else besides.
Tsheetshee	244	See: Shee
Tsin, tsin tsin tsin!	57	See: fain shinner
Tu es Petrus	407	See: thuartpeatrick
Tuam	141	One of the great monastic schools established in Ireland in the sixth century.
Tuami brooch	211	In the <i>Book of Acaill</i> , now in Trinity College, it says, "And where he was cured was at Tuam Dreacain, at the meeting of the three streets, between the houses of the three professors, namely, a professor of Fenechas (laws), a professor
tuum	283	

		of Filidhecht (philosophy, poetry) and a professor of Leigheun (classics)."
Tuatha de Danaan	381	"The Tuatha de Danaans continued seven years in the north of Scotland and then they removed to Ireland. They arrived there upon the first Monday in the month of May and immediately set fire to their shipping as the poet observes: 'They land upon the shore, and then they burn Their ships, resolving never to return' When they came upon the coast they had recourse to their enchantments to screen them from the observation of the inhabitants and accordingly, by their magic skill, they formed a mist about them for three days and three nights and in this undiscerned manner they marched through the country without being discovered by the Firbolgs till they came to a place called Sliabh an Jarnin, from whence they despatched ambassadors to Eochaidh, son of Eirc, and to the nobility of the Firbolgs, to demand the kingdom or challenge them to a decisive battle." Keating
rubb	48	See: Taal on a Taub
ruff, tuff, que tu es pitre!	291	See: taufauf
Tunc page	122	Joyce has imitated on pp 122-3 the rhythm of a modern scholarly work on the <i>Book of Kells</i> and in particular, its discussion of the Tunc page.
tinctunc	278	
tunc	453	
tunc	504	
Tunc	611	
L. O. Tuohalls	77	See: larrons o'toolers
tuone tuone	314	See: tones
Tupling Toun	481	See: Dublin
two breasts of Banba	325	Twin mountains, so named, near Killarney in the County Kerry. Banba is Ireland's earliest name. See Keating.

two easter island

188 From the sixth century to the time of Pope Honorius there took place an Easter Controversy which went on for all those years, Ireland maintaining an Easter of her own, which she figured according to her own astronomy. Columbanus wrote to the Pope that "We Irish are better astronomers than either the Gauls or Romans". Their belief in their own correctness led to a celebration of Easter at a different time than the rest of the Christian world. An early schoolman summed up Ireland's independence in the matter by stating, "All the world errs; Rome errs; Jerusalem errs; the Irish alone are right."

The age-long controversy which the Irish doctors waged with the rest of the world on the subject of the proper date of Easter gave them an astronomical insight greatly surpassing knowledge on the continent. The *Computus* of Dicuil contains rules for determining the date of Easter and the beginning of Lent. The question as to the date of Easter was in essence quite simple, for the Irish Church held to the old custom of observing Easter on the fourteenth day after the first spring moon, while the rest of Christendom observed the festival on the Sunday after the fourteenth day.

two queans

128 See: judyqueen

twone

3 See: tones

tyled house in  
ballyfermont

183 In the *Old House by the Churchyard* by Lefanu, the tyled house in Ballyfermont figures as the residence of the principal character. This novel was in Joyce's father's library and we may well believe that he devoured it as a very young reader. There are very many references to the

Tyrconnell		<p>title and to the characters scattered throughout <i>Finnegans Wake</i>.</p> <p>Richard Talbot, Earl of Tyrconnell, a Leinster nobleman known as a Galenian chief because the Gaileoin were the ancient inhabitants of Leinster, arrived in Ireland as Lord Lieutenant in February 1686-7.</p> <p>When Tyrconnell returned from France to Ireland in January 1691, he brought with him from King James II a patent creating Patrick Sarsfield Earl of Lucan, Viscount of Tully, and Baron of Rosberry.</p> <p>The most famous Tyrconnell chief was Hugh Roe O'Donnell.</p>
Tyre-nan-Og	91	<p>Tir na n-Og, the land of Perpetual Youth, wherein there is naught save truth, neither age nor decay, sorrow nor gladness, nor envy nor jealousy, hatred nor haughtiness.</p>
Tear-nan-Ogre	479	
tyron	163	<p>The Earl of Tyrone (the O'Neill). This was the first English title granted to an Irishman and was the beginning of her downfall, for by this England gained a power over the country which she exercises even today in her control of the small area in northern Ireland, where all gifts from America are taxed as Soviet Russia once taxed all gifts from America.</p>
Tyrone's horse	49	

# U

- Uladh 78 Or Ulidia, an ancient district consisting nearly of the present counties of Down and Antrim in the Ulster province.
- Ulma sware unto Petra  
On my veiny life! 264 See: fronds of Ulma
- ultimate thole 134 Ultima Thule.  
Dicuil's geographical work, "De Mensura Orbis Terrae", the work of an Irish scholar of the eighth century, speaks of Ireland as "Ultima Thule", a name used to refer to that island by Latin writers, which meant literally, "the farthest bound", and by extension has now come to mean the unattainable in the sense of a perfection beyond man's grasp.
- ultramontane 478 A Montanist was a follower of Montanus of Phrygia, who in 156 established a code of conduct, very austere, which denied the forgiveness of sins—the doctrine was declared heretical by the church. Tertulian became a Montanist in 207 and was thus an apostate.
- umproar napollyon 273 See: leonic
- under the rude rule  
of fumb 283 The next instance of Druidism is a peculiar rite of divination called *Imbas Forosnai* (Illumination by the Palms of the hands.)  
they bit goodbye to 73  
their thumb 73  
a handful of thumbs 169  
psuckofumbers 340 The poet chews a bit of raw red flesh of a pig, a dog, a cat and then retires with it to his bed, behind the door, where he pronounces an oration upon it and offers it to his idol gods. He then invokes his idols and if he has not received the illumination before the next day he pronounces incantations upon his two palms and takes his idol gods into his bed in order that he may not be interrupted in his sleep. He

then places his two hands upon his two cheeks and falls asleep.

A second piece of sorcery differs in that instead of a bit of any other kind of flesh Finn chews his own thumb, which, of course, he is thus making a sacrifice to his idols.

Finn, after having made his profession of arms and received a high appointment at the Court of Tara from the monarch Conn of the 100 Battles, placed himself under the tuition of *Cethern MacFintain*, a celebrated poet, philosopher and Druid, under whose instructions he made himself perfect in occult studies.

One day, having left his wife in a hut, his buffoon discovered she was untrue to Finn and left a wand with ogham characters cut in it for Finn who found it and soon interpreted it. Afterwards he came and found the headless body. "Discover for us," said the Fian, his warriors, "whose it is." And then says the legend, Finn put his thumb into his mouth and spoke through the power of the Teinna Laeghdha.

"This is Lomna's body", said Finn and enemies have carried away his head.

Ungodly old Ard-rey 261

See: ardree

unguest hostel in  
Saint Scholarland 135

Nothing like the Irish schools has appeared among any northern people before quite modern times. Founded in the fifth, sixth and seventh centuries, between thirty and forty in number, they were still flourishing in the twelfth century. In the larger of them the students were counted by the thousand. While they poured out their preceptors over Britain and Europe, their celebrity abroad carried to Ireland hundreds of foreign students, to whom, with a generosity unknown elsewhere before



		Charlemagne, maintenance and education were given gratis.
ungulant	157	ungulate—hoofed as the devil?
unhesitant	133	See: Hesitancy
unhesitant in his unionism	133	Ireland was a free independent country for the short period of eighteen years, from 1782 to 1800. By 1800 England bought off a sufficient number of the members of the Irish Parliament to have passed a Statute for Union, which virtually enslaved Ireland and was the cause of all the unrest and turmoil which finally terminated in the existence of the Irish Republic. However, when Joyce refers to himself as a unionist he means the union of all Irishmen, Catholic and Protestant, in one cause, the freedom of their country, as promulgated by the <i>United Irishmen</i> under Wolfe Tone.
Unionjok upjock	155 7	Union Jack—the British military flag which is a combination of the three flags of England, Scotland and Ireland. The old flag of England was the Cross of St. George, a red cross on a white field, that of Scotland, St. Andrew's cross, a white saltire on a blue field. After the union, these were blended by blazoning the cross of St. George on the Scottish flag. In 1801 the cross of St. Patrick, a red saltire on a white ground, was combined with the others. This union now fills the canton in the red, the white and the blue ensigns.
united Irishmen United We Stand united Irishmen	132 325 488	These are the words of Wolfe Tone, whose work and spirit brought about the Society of the United Irishmen, written in his diary in 1798: "If Independence be good for a country as liberty for an individual, the question

will be soon decided. Why does England so pertinaciously resist our independence? Is it for love of us—is it because she thinks *we* are better as we are? That single argument, if it stood alone, should determine every honest Irishman. But, it will be said, the United Irishmen extend their views farther; they go now to a distribution of property and an agrarian law. I know not whether they do or no. I am sure in 1795, when I was forced to leave the country, they entertained no such ideas. If they have since taken root among them, the Irish gentry may accuse themselves. What wonder if the leaders of the United Irishmen, finding themselves not only deserted, but attacked by those who, for every reason, should have been their supporters and fellow-labourers, felt themselves no longer called upon to observe any measures with men only distinguished by the superior virulence of their persecuting spirit?"

up benn	244
up draught and whet them!	311
upjock and hockums	7
Upwap and dump em	18
Hup, boys, and hat him!	54
Up hog and hoar hunt!	60
Up Lancesters! Anathem!	348
And now, upright and add them	396
Ope, Jack, and atem!	459
upjump and pumpim	

See: Benn of all bells

"Up Guards, and at them!", a saying attributed to the Duke of Wellington, which he denied.

Upon Benn Heather	7	See: Benn of all bells
upturnpikepointand- place	3	"Are you up?"—the slogan of the United Irishmen. It is said that when General Lake, Commander of the British forces to suppress the United Irishmen's activities in Ireland, was visiting in Ulster, put his thumb to a parrot in his host's home, he was answered by the parrot, "Are you up?", much to everyone's chagrin!
Up hog and hoar hunt	60	
Uptterputty till rise and shine!	68	
upseek a bitty door (up)	75 95	
Gee up, girly!	112	
has an eatupus complex	128	
Up Micawber!	131	
up up and in arms	193	
Upsome cauda!	239	
Hightime is ups	239	
Upploud!	257	
Uplouderamain- again!	258	
Bothallchoractors- chumminaround- gansumuminarum- drumstrumtrumina- humptadumpwaulto- poofoolooder- amaunsturnup!	314	
uptied dead	315	
stickup	315	
Up.	315	
I'll think uplon, lilady	318	
preechup	318	
uppletoned	323	
Upgo	338	
Up.	367	
(up)		
(up)		
(up)		
(up one up two		
up one up four)	393	
upers	394	
(up one up four)	396	

(up)	397	
(up)		
(up)		
(up)		
uptenable	397	
Cheerup street	469	
a tree stuck up?	503	
Upfellbowm.	505	
Up Jubilee sod!	521	
sunuppers	537	
uptaking you are		
innersence	538	
Playup!	554	
at that do you leer,		
a setting up?	567	
With her tup.	595	
A heave mensy		
upponnus!	607	
Up.	607	
Up the hind hose		
of hizzars.	617	
urban	154	There were eight popes of this name, the last, Urban VIII, who was Pope from 1623-44.

## V

van Demon's Land	56	The four leaders of the Young Ireland movement were condemned to be hung and quartered, but this sentence was later commuted to transportation to Van Diemen's Land. This was during the reign of Queen Victoria. A most living account of the entire procedure is given by John Mitchel, in his <i>Jail Journal</i> , a book deserving of a far wider readership than it has received among non-Irish readers.
Van Diemen's	225	

vanessy	3	in place of Vanessa, the name which Dean
vanessas	107	Swift gave to the young Miss Vanhom-
vanessance	177	righ, with whom he corresponded and for
venicey	232	whom he had a lasting, if somewhat equiv-
Vania, Vania,		ocal, affection.
Vaniorum, Domne		
Vānias!	239	
Essie	257	
Vanissas		
Vanistatums!	295	
Vanisha	461	
venoussas	471	
Vanhomrigh's	174	As early as 1708 Swift had become ac-
homerigh	21	quainted with the widow of a Dutch mer-
van hohm-ryk	314	chant, named Mrs. Vanhomrigh. On his
Vanhungrig	406	coming to London in 1710 he took lodg-
		ings in Bury Street, in which the Vanhom-
		righs lived. Between Hester Vanhomrigh
		and Swift a close friendship soon arose.
		He gave her the name of Vanessa and cor-
		responded with her to the time of her
		death. She was deeply in love with him
		and his treatment towards her has never
		been too clear, he certainly not making
		his relationship very clear to Hester, who
		died, it is said, of a broken heart.
verbum sap	585	Thomas Moore—The Fudge Family in
Werbungsap!	269	Paris
		Letter VI—Phil Fudge to his brother
		Tim Fudge, Esq.
		Yours of the 12th receiv'd just now
		Thanks for the hint, my trusty brother
		Tis truly pleasing to see how
		We Fudges stand by one another.
		But never fear—I know my chap.
		And he knows <i>me</i> , too— <i>verbum sap</i> .
Vercingetorix	88	The annexation of Gaul was not an easy
		task for Caesar. It took nine years of hard
		fighting, aided by the tribes of Central
		Gaul. The tribes in the north and west,
		Armoricans, Aquitanians. resented Cae-

- sar's entry; they collected their forces under Vercingetorix and tried to expel the foreigner, who meant slavery to Gaul. Caesar overcame him and set up Gaul as a protectorate of the Roman Empire.
- Verdons 4 Nicholas, son of John Verdun, Lord of Oriel, slain by Geoffrey O'Farrell in the year 1271, Age of Christ.
- Vico's road 246 Vico Road in Dalkey, an island in which was a private school where Joyce taught.
- by a commodius vicus 3 Gorman and Hugh Kenner and others think that it recalls Giambattista Vico, whose cyclic theory of history they believe
- closed his vicious circle 98 Joyce adopted. A study of Joyce appears to me not to confirm such a theory, except
- moves in vicious cycles 134 in the loose general way that nature makes
- Vico Roundpoint 260 use of all her materials over and over
- Vico road 452 again in a cycle which is rhythmic in
- Vico 497 structure. The rhythm is what Joyce fixed on, but any theories more closely related to Vico's can not be found, as he was not a believer in the expounding of historical theses; he wanted to examine, to understand and to immortalize. That he concurred in the existence of a general pattern of a rhythmic structure in the history of cultures there can be no doubt.
- vincentian 38 A member of the Society of St. Vincent de Paul, an international society of Catholic laymen who serve as volunteers and have for their purpose the performance of works of charity for the poor. In particular their objective is to relieve the physical need of the poor and to counsel them so that they may overcome their wants and satisfy their spiritual needs.
- Visit to Guinness' Brewery 307 Dublin's most famous—they occupy large well-built quarters in the city.

voltapuke	40
volts yksitoista	
volts kymmenen	
volts yhdeksän	
volts kahdeksan	
volts seitseman	
volts kuusi	
volts viisi	
volts neljä	
volts kolme	
volts kaksi	
volts yksi	285
volunteers	116
volunteers	441
volunteers'	580

This is a fine Irish remembrance of an unpleasant experience when Joyce returned to Dublin to open the Volta Theatre where foreign movies were to be exhibited, and had so much trouble with electricians, one of whom walked out one half hour before the curtain on opening night!

The Volunteers was a voluntary organization of armed men, started in Belfast in the year 1778 and within two years totaling 100,000 trained and disciplined men. The most responsible men in Ireland became officers and the following is a description of this group by Sir Jonah Barrington:

"The armed associations hourly gained strength in numbers; they began to acquire the establishments of a regular army—discipline and confidence—and gradually consolidated themselves into regiments and brigades until at length almost every independent Protestant of Ireland was enrolled as a patriot soldier and the whole body of the Catholics declared themselves their auxiliaries. Self-formed, and self-governed, the Volunteers accepted no commissions whatever from the Crown and acknowledged no connection whatever with the Government; the private men appointed their own officers, they accepted no pay and the officers contributed their proportions to the general stock purse.

"This extraordinary armament—the recollections of which will for ever excite in Ireland a devotion to the cause of liberty, which neither time can efface

nor misfortunes extinguish—actuated solely by the pure spirit of incorruptible patriotism and signalized by a conduct more temperate and more judicious than had ever controlled the acts and objects of any military body in the history of the world.”

- volunteer Vousden 50 Val Vousden was a singer, dancer and comedian of the Irish stage.

## W

- Wailington's Wall 542 See: ironed dux
- Walleslee 133 See: ironed dux
- Wally Meagher 211 See: Meagher
- wanted in Caventry 150 To be sent to Coventry is to be banished from society or social intercourse—a form of punishment in English and Irish private schools.
- wapentake 30 See: Cokenhape
- wasters in the wilde 41 See: wilde
- Waterford 31 On the south bank of the Suir, has a fine harbor and is one of the most ancient and historical towns in Ireland. Danes occupied this site in 853 and about 1050 the son of Sigtryg built the first Holy Trinity Church there. Strongbow's son-in-law overcame the Danes in 1170—Strongbow occupied the town the next year and married in this city the daughter of the King of Leinster. The following year, Henry II landed, and this spelt the end of Ireland's freedom.

Waterford is famous as the city which forced Cromwell to abandon his siege in



		1649. It was stormed the following year and taken by Ireton.
waulholler	348	Vauxhall Gardens set up as a place of public entertainment near Dublin in the late 18th century at Donnybrook.
Weepin Lorcans!	518	See: larrons o'toolers
weeping off the union	162	The Union between England and Ireland, voted into being as of January 1, 1801, was brought about by the votes cast by a number of members of the Irish Parliament who sold their vote to the English in return for titles and large sums of money. The original lists of those who supported a free Ireland and those who sold her into slavery can be found at the end of Jonah Barrington's <i>Rise and Fall of the Irish Nation</i> , a book which anyone who desires to understand Joyce and his feeling about his native land should feel obligated to read. Quoting from the book, "The measure of a <i>Union</i> , therefore, being proposed and afterwards carried against the will of the people by the power and through the corruption of the executive authority was clearly an infraction of that constitutional federative compact solemnly enacted by the mutual concurrence of the King, Lords and Commons of Great Britain and the King, Lords and Commons of Ireland in their joint and several legislative capacities."
Well, Sir Arthur	420	See: ironed dux
Wellaslayers	337	See: ironed dux
Wellcrom	625	See: Bold Boy Cromwell
wellesleyan	510	See: ironed dux
Wellingthund	335	See: ironed dux

- wellingtonorseher 203 See: ironed dux
- Welsey Wandrer 377 See: ironed dux
- went nudiboats 126 In earliest times the body was bare except for the arms carried by a warrior, or worn by him, and his boots. There is a fine description of the members of the Fian, whose leader was Finn Mac Cool, in O'Curry's *Manners and Customs of the Ancient Irish*.
- What happened at Clontarf? 307 Ireland's most famous battle—which freed her of the Danes, whose power was thoroughly broken by the success of Brian Boru's forces on this day, Good Friday, in the year 1014.
- what must the grief  
of my mund be for  
two little ptpt coolies  
worth twenty thou-  
sand quad 413 Joyce's reference to the charge against the magazine founded by Margaret Anderson and Jane Heap of \$20,000 for the publishing of pornographic material. It was the serial publication of *Ulysses* which aroused so much indignation!
- where every feaster's  
a foster's other,  
fiannians all. 277 In the early days of Ireland a system of fosterage was common among the nobility—the famous hero Cuchullain was the foster-son of King Conor. These foster children were tenderly loved and carefully nurtured and there grew up between foster son and foster father the closest and most intimate of bonds—that of an ideal held in common, for which one was prepared to sacrifice all.
- Westwicklow 277 Wicklow is the capital of Wicklow County—an old town which bears a Dan-

ish name referring to the long "wick"  
(creek) through which the Vartry River  
enters the sea.

when they were all  
four collegians on  
the nod

385 See: Four Masters

Where is that Quin  
but he sknows it knot

305 See: judyqueen

where misches lodge  
none

27 See: mishe, mishe

where oranges have  
been laid to rust upon  
the green

3 A reference to the Orange Dublin Corporation, a much disliked Protestant society, which in the person of D'Esterre, a retired Lieutenant in the English Navy and a member of the Corporation, met its downfall in a duel between O'Connell and D'Esterre in which the latter was mortally wounded, a duel which grew out of an attempt on the part of D'Esterre to chastise publicly O'Connell for slurring remarks he had made concerning the Orange Dublin Corporation.

In general it implies the achievement of success by Catholic Ireland in winning her freedom from England and the Anglo-Irish (Orangemen) without whom England could never have retained her hold over the country.

whip vindicative  
switcheries of the  
whip

53 A retired lieutenant in the English navy who wanted to destroy the powerful influence of Daniel O'Connell chose the occasion of some slurring remarks made by O'Connell concerning the Anglo-Irish Protestant Orange Dublin Corporation to verbally chastise him and insist on an apology. The apology was of course refused and D'Esterre then decided to horse-

554

whip him in public. On the way to this exhibition of English prowess, O'Connell was joined by a considerable number of his faithful followers—D'Esterre, looking from the window of his fashionable club, seeing the crowd, thought better of his intentions and withdrew.

- whit the whorse 84 See: white harse
- white ground of his  
face all covered with  
digonally red-crossed  
nonfatal mammalian  
blood 84 The Story of Lughaidh Reo-derg from  
O'Curry's *Manners and Customs of the  
Ancient Irish*:
- white stripe, red  
stripe, washes his  
fleet in anna-  
crwatter 135 "And he saw in his dream the appearance  
of the man who would be made king of  
them, his countenance and description  
and how he was occupied. The man  
screamed out of his sleep and told what  
he had seen to the kings, namely, a soft  
youth, noble and powerfully made, with  
two red stripes on his skin around his  
body and he standing at the pillow of a  
a man who was lying in a decline at  
Emain Macha.
- And his eyelids are  
painted 248
- white horsday where  
the midril met the  
bulg 347 See: white harse  
Met the bulg refers to Wellington's posi-  
tion against the hill in the Battle of Water-  
loo which proved his success and prevented  
Napoleon's pushing on to Belgium as he  
had planned.
- white harse 8 Both Napoleon and Wellington had big  
big wide harse 8 white horses which were famous; Napo-  
big white harse 10 leon's was called "Bellerophon" and Well-  
whit the whorse 84 ington's was called "Copenhagen".  
his threefaced This phrase echoes the white steed of

stonehead was		Irish legend, whose presence always signifies the coming of disaster.
found on a white-		
horse hill	132	
skimmelk steed	262	
poorblond piebold		
hoerse	273	
speak quite hoarse	334	
a white horsday		
where the midril		
met the bulg	347	
whuite hourse of		
Hunover	388	
innwhite horse	510	
Who'll buy me penny		
babies?	273	A reference to Swift's <i>A Modest Proposal</i> : "I do therefore humbly offer it to public consideration that the remaining hundred thousand children may at a year old be offered in sale to the persons of quality and fortune through the kingdom always advising the mother to let them suck plentifully in the last month so as to render them plump, and fat for a good table. A child will make two dishes at an entertainment for friends and when the family dines alone, the fore or hind quarter will make a reasonable dish and seasoned with a little pepper or salt will be very good boiled on the fourth day, especially in winter."
Whooth?	7	The Hill of Howth near Dublin
Howth Castle	3	
hoyth	4	
hoath	36	
Howth	73	
hooth	126	
Quayhowth	129	
Hoath	175	
howeth	197	
Cape of Good		
Howthe	312	

howtheners	326	
hog of the howth	433	
Hothelizod	452	
houthhunters	497	
Howth	514	
Howth	525	
Whitehowth	535	
hothehill	607	
himp of holth	619	
Whose annal livves the hoiest!	340	See: Annals
Whoyteboyce	4	From the accession to the English crown
Whiteboys	329	of the Hanover family arose trouble to
whiteboys	385	Ireland, and in southern Ireland particu-
boyce voyce	536	larly there was great suffering among the
		peasantry which brought about riots. The
		insurgents at first committed their out-
		rages at night and usually wore frocks or
		shirts, from which they came to be called
		"White boys". These were Catholic la-
		bourers who rose up against very severe
		treatment in respect of tithes, united with
		the speculative rise in rents—they com-
		mitted outrages and the English retaliated
		by ordering them hung without trial, com-
		pletely ignoring the just causes of their
		indignation and doing nothing to help the
		condition of the working classes in the
		South. For instance, in the month of
		January, 1762, the White Boys first ap-
		peared and in one night dug up twelve
		acres of rich ground belonging to Mr.
		Maxwell of Kilfinnam in the County of
		Limerick. A special commission was im-
		mediately issued to try them and the
		leaders were executed at Gallows Green,
		the 19th of June.
Why am I not born like a Gentleman	150	A reference to a line of William Blake's
		in his poem <i>Mary</i> to be found in Volume II
		of his Complete Writings which reads:

*O why was I born with a different face?  
 Why was I not born like this Envious  
 Race?  
 Why did Heaven adorn me with bountiful  
 hand  
 And then set me down in an Envious  
 Land?*

why, pray, sign  
 anything

115 A reference to the difficulties of scholarship in translating and dating many of the Ogham inscriptions, for they were cut into stone and left standing out of doors, so that weather, lack of certainty as to which direction to start reading, lack of date or signature, all add their part in making certain translation extremely difficult. Nevertheless, much work has been done which has stood up under severe questioning and about which there is no longer serious debate as to the interpretation.

Why we all love our  
 Little Lord Mayor

307 In 1841 a Nationalist Corporation was elected in Dublin for the first time in the history of Ireland. Under the Municipal Reform Act the old Dublin Corporation which was heart and soul an Orange Corporation, was wiped out and replaced by one 5/6ths Nationalist. And to the overjoyed citizens of Dublin the victory of Daniel O'Connell as Lord Mayor of Dublin, elected on the Nationalist ticket, was an event of sublime importance. He was the first Catholic ever to be elected Mayor anywhere in Ireland.

When he showed himself in his robes of state at the window of City Hall, the populace of Dublin were thrilled beyond forgetting that a genuine full-blooded Irishman, dear to their hearts, was there in person, as their leader.

whyacinthinous	118	See: Hyacinth O'Donnell
wilde	81	Oscar Fingall O'Flahertie Wills Wilde,
wasters in the wilde	41	author of <i>The Portrait of Dorian Gray</i> ,
wildewide	98	<i>De Profundis</i> , <i>Salome</i> , <i>The Importance of</i>
wildeshawes	256	<i>Being Earnest</i> , etc., famous Irish play-
Wiles	303	wright and author who was involved in a
Oscan wild	419	more famous law-suit.
wildfires night	90	See: Baalfire's night
wildgoup's chase	185	The "Wild Geese" of Ireland were her
wild geese	49	many famous sons who due to the condi-
wild guineese	71	tions of life pertaining to Catholics in
wildgaze	197	Ireland were forced to go abroad; many
wild geese	384	of history's greatest generals and fighters
geesing	527	were Irish "wild geese"; Joyce is the last
		and greatest.
Williams-woods		
menufactors	27	William Wood, an English ironmonger, in
woodpiles of		1722 obtained a patent from the King to
haypennies	11	coin halfpence and farthings for Ireland.
wood's haypence	586	In this action the Irish were not consulted.
		The Irish Parliament protested to the
		Treasury of the English government. Lord
		Cartaret, a friend of Swift and also Secre-
		tary of State in England was an enemy of
		Walpole. Walpole got rid of Cartaret by
		having him appointed Lord Lieutenant of
		Ireland. In 1724, when he arrived to take
		up his residence, Ireland had been whipped
		into a fury. His arrival coincided with the
		issuance of Swift's Fourth Drapier's Letter.
		Swift, under the pen-name of the Dra-
		pier, wrote a series of letters addressed to
		shop keepers, citizens, farmers "to the
		whole people of Ireland", which were
		hawked through the streets at a penny.
		Swift pointed out that Wood was trying
		to force upon the Irish the coins which
		the patent did not obligate them to accept
		and called Wood "an enemy to God and
		this Kingdom".



The letters were brilliant, well calculated to do their work. They united the common people of Ireland into a consciousness of themselves as a people—in consequence a worship of Swift began to grow up among the people and to this day he is reverently remembered. Wolfe Tone adored him. So does Joyce. *The Drapier's Letters* make fine reading and are recommended.

- willingtoned 334 See: tones
- Wind from the nordth 324 Wolfe Tone diary: July 21, 22, 23, 1797  
 "The wind is today at N.W. which is not quite so execrable as yesterday and the day before. With a NNE wind the Admiral says we might get out; ergo, we want yet six points of the compass. Damn it to all eternity for me. Was there ever anything so terrible?  
 August 1st  
 "On the 30th in the morning early the wind was fair, the signal given to prepare to get under way and everything ready when at the very instant we were about to weigh the anchor and put to sea, the wind chopped about and left us.  
 August 3rd, 4th.  
 "Wind foul. Wind still S.W. Damn it! damn it! damn it!  
 "There seems to be a fate in this business."
- Wine, Woman and  
 Waterclocks 177 In 1917 Joyce was living in Zurich and there presented himself to Joyce a character who called himself Joe Martin. He asked Joyce to write a cinema scenerio, its title to be "Wine, Women and Song". He suggested getting wealthy women to act in it, "we'll teach them how to walk and then charge them a fee for being in the film". Joyce early caught on that the plan was a swindle and dropped out of it,  
 the wenches went 351  
 wined for a song

		but Joe Martin turned up once or twice again in Joyce's life.
wistfultone	248	See: tones
With a capital Tea for thirst	302	See: Tea
with a sheeny stare	626	See: shee
with Dinny Finneen	232	See: Finn MacCool
wolf he's on the walk	323	See: tones
wolfbone balefires	52	The phrase "wolfbone balefires" refers to Clongowes Wood College where Joyce as a child of six had the great hero Wolfe Tone made living and real to him by those around him and by a visit to his resting place nearby in the cemetery of Bodens-town. Very shortly (in time) thereafter, he was taken up on a hill at night to light a bonfire with his classmates in the ancient celebration of Baal's fire, which became Midsummer Eve in honor of St. John.
Wolkencap	23	See: Cokenhape
woods of Foglout	290	St. Patrick, when a young man, after living as a slave in Ireland for six or seven
woods of foglout	478	years, returned to his own family in Alba.
wolves of Fochlut	479	He was possessed with the desire to return
howl yourself		and bring this people to Christianity. One
wolfwise	480	night he had a vision: "And there I saw a vision, a man coming from the west, his name was Victoricus, and had with him many letters; he gave me one to read and in the beginning of it was a voice from Ireland. I then thought it to be the voice of the inhabitants of Fochlut Wood, saying, 'Come to us, O holy youth, and walk among us.' With this I was feelingly touched and could read no longer: I then awoke."
Woolington	568	See: ironed dux
woollem the farsed	138	William the First, or William the Con-
William the Conk	31	querer, the Norman Duke who was

crowned King of England at Westminster  
on Christmas Day of the year 1066.

wrath

58 See: rath

wrestled a hurry-  
come-union

227 The Union proposal to the Irish Parlia-  
ment came from England; they were re-  
jected, but England returned to the pro-  
posal and by bribery and pressure brought  
it about.

A very remarkable incident occurred  
during the first night's debate in the con-  
duct of Luke Fox and Mr. Trench. These  
were the most palpable undisguised acts  
of public tergiversation and seduction ever  
exhibited. They turned the majority of  
one in favor of the Minister, who was  
pressing for the Union with England.

writ our bit as  
intermidgets

306 Refers to Joyce's prize-winning essays  
while in the Class II at Belvedere College  
—also perhaps his early essay on Parnell,  
written at the age of nine, as well as cer-  
tain poems, translations from Horace and  
other endeavors.

writing thithaways  
end to end and turn-  
ing, turning and end  
to end hithaways  
writing and with lines  
of litters slittering up  
and lounds of latters  
slittering down

114 A reference to Ogham, a twenty-letter  
alphabet used in Ireland before the ninth  
century, cut in the following position to  
represent the letters shown—the cuttings  
were made running up and down a stone  
edge:

/	//	///	////	/////
m	g	ng	z	r

wubblin

139 See: Dublin

# Y

- Y 364 Hy, or Hy-mania, or Iona, the island to which Columcille went in his exile from Ireland and where he established the great monastic school of Iona which was to be the parent school of many others, all great, which Columcille founded during his lifetime and which continued both to grow and to produce new schools during the centuries that followed.
- yeat 170 William Butler Yeats—Irish poet who  
yokels in the yoats 41 twice invited Joyce back to Ireland and  
Doubblinn bbay- who was instrumental in obtaining help  
yates 303 for Joyce early in his career. He was the  
author of several short stories which in-  
fluenced Joyce and which along with the  
*Vision* were used by him to form the  
basic structure of *Finnegans Wake*. See his  
comments in *Stephen Hero*.
- yellowatty on the forx  
was altered 89 The Battle of the Yellow Ford in the Nine  
Years War against England fought by The  
O'Neill, who was doubtful whether to  
try to fight the well-equipped army of  
Bagenal who had brass cannon, but Fear-  
easa O'Clery, hereditary historian of Tyr-  
connell rose and read from an ancient ms  
in vellum from Berchan, one of the four  
prophets of Ireland, who had prophesied  
their victory at this place nine centuries  
before. O'Neill decided to abide by the  
prophecy. He prepared for the enemy by  
digging a deep trench in front of his camp  
across the plain the enemy had to march  
over. On both sides of this plain were  
bogs and a muddy yellow stream flowed  
into the trench. Beyond the plain was a  
wood of hawthorns and junipers and in  
front of this pits had been dug and covered

with hay and brambles. When Bagenal's troops rode up, snipers from the woods picked them off as they fell into the ditches and were caught trying to guide their way through the woods.

Yes, pearse  
yldist kiosk on the  
pleninsula

262 See: Persse O'Reilly

135 Columcille established Iona about the middle of the sixth century—during the fifth century the principal Irish schools were Armagh, Kildare, Noendrum, Louth, Emly, St. Ibar, Cluaninfois, St. Asicus. That universities and schools so great and flourishing and enduring should have lived on the very edge of the world in the Hyperborean north in an age when tumult and destruction raged elsewhere, and should there not merely have carried on the tradition of Greco-Roman culture but should have flowered also with the loveliest forms of indigenous literature and art, is nothing short of a miracle of history.

young reine  
your home ruler  
is Dan

64 See: judyqueen

133 See: O'Connell

# Z

Zassnoch	49	Sassanach was the name given by the
sassenacher	350	Irish to the Protestants living in their land
sass her nach	552	—especially the Anglo-Irish inhabiting the Pale
Zoans	57	See William Blake: <i>The Four Zoas</i> not in this glossary, but in his <i>Collected Writings</i> .
zooteac	56	See: Tea
zozimus	63	Pope Zosimus, years 417-8, who helped
sissymusses and the		acquit Pelagius in 416 of heresy and later
zozzymusses	154	accused him at the insistence of Augustine
Zosimus	567	and Jerome. For the great heretic, Pelagius, see listing under his name.

## ABOUT THE READER

I trace my ancestry as follows: my original ancestor is the Minoan *Lady of Wild Things*; her daughter was Athene, whose son was Euripides, whose son was Michelangelo, whose son was William Blake, whose son was James Joyce, whose daughter am I. Arthur Rimbaud is intimately related to all of us.

My father wrote me a letter which begins,

LISTENEST, MEME MEAREST! COME REST IN THIS BOSOM!  
O FRONCES, . . . LISTEN, MEME SWEETY! O BE JOYFOLD!  
THINGS ARE NOT AS THEY WERE.

HERE WHICH YE SEE, YEA RESTE. ON ME, YOUR SLEEPING  
GIANT.

THE END OF ALDEST MOSEST IST THE BEGINNING OF ALL  
THISORDER

OUR LIVES ARE ON SURE IN SORTING WITH JONATHANS,  
WILD AND GREAT. BEEN SO FREE!

IN MIDDAY'S MALLSIGHT LET MILEDDE DISCURVESELF.

This letter came in response to one I had written long ago, but since I had not known how to address mine, I had always believed it to have been lost.

I love my father's letter, because it addresses itself directly and personally to whomever may chance to find it. Each addressee finds in it something other, something which especially fascinates and comforts him alone. This discreet pleas-

ure I hold to be inviolable. And because every addressee holds his relation to this letter to be something sacred, I have attempted not to tell my meaning nor to pry into another's, but to make paths laid out by their author apparent, just by repeating them all at a time. These paths are the beloved answers to any question which may begin, "*What did my father tell me about that?*"

If they have been arranged in a way to add to the joy of the reading of this beautiful letter to oneself, I shall have been successful.



THIS BOOK IS SET IN MONOTYPE JANSON AND  
PRINTED BY DAVIS & WARDE, INC., PITTSBURGH.  
THE TEXT PAPER IS OXFORD CARFAX E. F. END-  
PAPERS BY ELMER E. SMITH. FRONTISPIECE BY  
MERIDEN GRAVURE COMPANY, MERIDEN, CONN.  
BOUND BY RUSSELL-RUTTER CO. INC., NEW YORK